MEDITATIONS AND PRAYERS

OF THE LIFE PASSION, RESVRRECTION *AND ASCENSION OF OVR* SAVIOVR IESVS-CHRIST.

Written in Latine by Thomas of Kempis Canon Regular of the order of S. Auguſtine, true Authour of THE FOLLOWING OF CHRIST.

And Engliſhed by THOMAS CARRE *Confeſſour to the Canoneſſes Regular of S. Auguſtins Order of* N. DAME DE SION.

PARIS.

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BIBLIOTHECA BODLEIANA

TO THE VERIE VENERABLE HIS MOST HONORED DEARE LADY MARIE TREDWAY FIRST ABESSE *OF SION.*

Canoneſſes Regulars of S. Auguſtins Order eſtabliſhed at Paris. And to her vertuous daughters

I *Tooke the libertie in the yeare* 1636. *To addreſſe vnto you* the following of Chriſt *vnder the name of Thomas of Kempis your brother: where I told*

you that if that truth should chance to be conteſted, you should rather vſe preſcription then proceſſe &c. Howbeit a proceſſe we haue had, ſince that tyme, in open Court of Parliament; and gayned our cauſe. In theſe tearmes: We prohibite the printing the booke of the following of Chriſt vnder the name of Iohn Gerſen Abbot of Vercells &c. and allow the printing of it vnder Thomas a Kempis his name. *We will now therfor vſe preſcription, as I then told you,*

and either that will preuaile to purchace peace, or the world will iudge that a growndleſſe petinacitie doth but too much preuaile with them that will ſtill be inuading an ancient and certaine poſſeſſion, and giuing it ouer to another Authour (who indeed neuer was in beeing) vpon ſlight coniectures and imaginations of their owne, which haue againe and againe bene made appeare to be ſuch.

I now returne to you againe with another preſent of the ſame Authour and brother,

which is conteſted by none; and I earneſtly exhorte you to the vſe and frequent practiſe of it, as being the beſt imaginable: For if the whole collection and perfection of religion be placed in the imitation of him whom we worshippe, *according to your glorious Father S. Auguſtine; and that, indeede, the excellencie of Chriſtianitie is the expreſſion of the life of Chriſt, in ours: what can be more conduceing to your felicitie then this booke, which hath left noe paſſage of Chriſts*

life and passion vnsearched, or vnapplyed to practice: and that in a most gentle and familiar manner; sutable to all capacities. Doe you desire (to vse the words of the Authour) to be wholy freed from vice? To be nobly inriched with vertues? To haue a deepe reach into the knowledge of holy scripture? To beare away a glorions victorie ouer your enemyes? To be abundantly comforted in aduersitie? To conuerse deuoutly here belowe? To haue frequent compunction in your Celles? To weepe

ſweetly at prayer? To be inflamed in your meditations. To perſeuer in good actions? To be replenished with ſpirituall ioyes? To be rauished in mynd? To haue the inioyment of diuine ſecreetes? To dye happily, and to raygne eternally in heauen? Exerciſe your ſelues then (deareſt ſoules) by the daylie vſe of this booke, in the meditation of the life and paſſion of Ieſus-Chriſt the ſonne of God. So shall you appeare the worthy daughters of ſuch a father, and ſiſters of ſuch a brother,

whom the world iuſtly admires. This ſhall be the continuall prayer of

Decemb. 1663.

Your moſt humble and
affectionate ſeruant
and vnworthy
Father

THOMAS CARRE.

TO THE COVRTVOVS AND IMPARTIALL READER.

VVHILE this ſmale worke was almoſt come out of the preſſe, and I liued in aſſurance, that Thomas of Kempis, the Authour therof was at length left in the peaceable poſſeſſion of his owne workes (in particular, that of *the following of christ*) a new edition of the ſame booke happened into my hands. Vnder this exploded Authour, Iohn Gerſen Abbot of Vercells where yet the publisher therof (High flowen, as it should ſeeme, in his owne

thoughtes, iudged, that what ere liked him, should passe for lawfull; and what pleased him, should please the world, pleased to deliuer vs noe other accompt of his vniust vsurpation (after he had bene hissed out of the Court of Parliament of Paris, for want of making proofe against an ancient and knowen possession, and this too, after three longe and faire audiences) but this forsooth *Whoeuer shall question and cõtest this, may receiue full satisfaction from the learned Abbot Caietane the R. F. Francis walgraue, and other inuincible Champions of this Vndenyable opinion.* Thus boldly he. But who I pray were these, but *partes in*

cauſa. The two Benedictians that pleaded and loſt Gerſens cauſe in the Court of Parliament in the hearing of at leaſt 500. witneſſes, ſo that this proceeding comes not vnaptly home to the prouerbe: *Aske my fellowe whether I be a theiſe*. Howbeit ſince theſe two muſt needs ſtill be caſte in our way, I will yet againe repeate, in ſhort, parte of What they haue heard at large, in my replye to their imaginations, in a booke putt out in Latine, printed at Paris 1651. vnder this title: *Thomas de Kẽpis à ſeipſo reſtitutus vna cum repetitionibus* THOMÆ CARRE *&c.* where euery triuial obiection of the ſaid Abbot Caietane, and R. Fa

Walgraue is anſwered at large and our ancient poſſeſſion vindicated which they may yet ſee done more at large in a booke called *la Concertation touchant l'Autheur de l'Imitatiõ de Ieſus-Chriſt.* Paris chez Monſieur Cramoiſy 1652.

So that in lieu of giuing my ſelfe and the reader the trouble of longe repetitions, to pertinacious imaginations, rather then ſolide arguments, I will onely make vſe of two preſcriptions.

THE FIRST PRESCRIPTION.

This poſſeſſion is myne. I poſſeſſe firſt I poſſeſſe of old.

THAT Thomas of Kempis is in poſſeſſion I make good by 54. diuers Editions as is to be ſeene in my fore named booke wherof I will here putt downe ſome few, the whole being as vnneceſſarie, as otherwiſe troublſome to the reader.

The firſt Edition is of the yeare 1475. Foure yeares onely after Thomas his death. Atteſted by Gintherus Zainerus in theſe tearmes. *The foure bookes of the following of Chriſt, of that famous man Thomas Canon. Regul. of the mount of S. Agnes. in Traiecto, happily*

ends. by Gintherus Zainerus in braſſe letters.

THE II. EDITION.

Anno 1487.

At Noriberg. *The booke of the following of Chriſt of Thomas of Kempis.*

THE III. EDITION.

Was printed at Strasburge 1487.

THE IV. EDITION.

At Lions An. Dom. 1489.

THE V. EDITION.

At Strasburge againe 1489. and is extant in the Vniuerſitie of ingolſtade.

THE VI. EDITION.

At Nemminge Ann. 1439.. in theſe tearmes: the Authour of that moſt diuine Treatiſe of the *following of Chriſt, is called Thomas Prouoſtor Priour of Canon Regulars.*

THE VII. EDITION.

At Paris in French by Iohn Lambert 1493. with this vindication of Thomas his poſſeſſion and

right: *here begines the moſt holy booke, intitled of the following of Chriſt which by ſome, hitherto, hath bene attributed to S. Bernard, or to Maiſter Iean Gerſon. But putt downe otherwiſe for certaine for the Authour therof, vnder Ieſus Chriſt, was the venerable Father, and moſt deuoute religious Canon Regular, &c. Who liued according to the Rule S. Auguſtine, called Thomas of Kempis.*

THE VIII. EDITION.

At Cunebroch in the Same yeare againe in Latine by Iohn Luce vnder this title. *Fratris Thomæ de Kempis de Imitatione Chriſti in Conuentu Bremenſi FF. Predicatorum.*

THE IX. EDITION.

At Norimberge 1494. With this vindication of his poſſeſſion and right: *The booke of the following of Chriſt of the moſt ſweete and venerable Thomas of Kempis, a moſt pious and Religious man, which*

was falsely fathered vpon Gerson Chancellour of Paris.

THE X. EDITION.

Printed in the yeare 1507. by Martin Nerdena, and is to be seene at Colone among the Canon Reg.

THE XI. EDITION.

At Anwerpe 1519.

THE 12. 13. AND 14. EDITION.

At Paris by Badius. And 1520. 1521. and 1523. in Thomas of Kempis his name, and with this clayme of Thomas his right in euery Edition. *The booke of the following of Christ falsely here to fore ascribed to Gerson the Chancelour of Paris.*

THE XV. EDITION.

At Anwerpe in the yeare 15 5.

THE XVI. EDITION.

At Lisbone putt out in Spanish by F. Grenade. Ann. 1562. with this vindication of the true Authour. *It is good, you should know that it was not Gerson who composed this booke, as hitherso tt hath bene*

aſcribed, but brother Thomas of Kempis à Canon Regular.

Thus I could name them from yeare to yeare, in all contries and tongues wherof 19. till the yeare 1616. when Abbote Caïetane began firſt to dreame of his Geſſen, Geſen or Gerſen; an Authour or Authours neuer named before, or euer found ſince whence I draw my ſeconde Preſcription, and abſolute conuiction.

THE II. PRESCRIPTION.

That there neuer was any ſuch man in rerum natura.

THIS negatiue by iuſt right I take for good: ſince the contrarie has neuer yet bene proued (while it is an vncontroleable Maxime that *affirmantis eſt probare*)

and that Abbot Caïetane and his Partakers, haue often bene reproched with it, that they fought for a Phantoſme, noe Abbot, noe Benedictian Monke, noe man. Let them therfore for shame (if they vndertake any more to printe *the Following of Chriſt*, vnder the name of Iohn Geſſen, Geſen, or Gerſen) make good by ſome valable proofes (ſuch as are, allowed Regeſters, or ancient Records of the Abbaye of Vercells, or two or three approued Hiſtorians, before the yeare 1616. in which Abbott Caïetane begán to raue) that the ſaid Iohn *Geſſen, Geſen, or Gerſen*, was a man, a Monke and Abbot of the ſaid Abbaye. And I will for euer deſiſte from any further clayme in Thomas of Kempis his behalf. If not, wiſe men will ſurely iudge that I am not fairely dealt withall ſince my demande is ſo ſparing, and modeſt, as to them; and withall

so peaceable and bountifull on my side.

Sparinge and modest as to them. Since *it is* cuident to all men by the light of nature that *esse* must alwayes preceede *agere*, that a man must haue a beeing, before he can acte: yet let them proue that euer he was a man, and he shall be the Authour of what booke they please

Peaceable and bountifull on my side, since I am readie to relinquish all vpon lesse then halfe payment: For tho *Gersen Gessen, or Gesen* were admitted to haue bene Abbot & yet that therfor *he made the following of Christ*, is a consequence that without abundance of kindnesse would neuer be granted, howbeit euen that shall content me, rather then wrangle with friends eternally.

Peaceable and bountifull againe since for a proofe that such a *Gessen Gesen or &c.* euer was in beeing, I

admitt of two or three witneſſes onely, as aboue, while I haue 110. ancient and moderne Authours vnanimouſly atteſting for our Thomas of Kempis, not onely that he was, but alſo that he was a Religious man, Canon Regular of S. Auguſtins order of the mount of S. Agnes who wrote many pious workes, and particularly, and by name, that of the following of Chriſt, ſo much conteſted. To ſee the truth of what I ſay, at large I remitt my reader to my aboue named repetitions too longe to be repeated againe. Yet for his preſent ſatisfaction I will name a few, of a greater multitude (to witt 110. as I haue ſaid) then happly, was euer heaped togeither, for the proofe of any other Authour then of Thomas of Kempis himſelfe.

The firſt was Iohn Buſchius Canon Regular in his Chro. about the yeare 1464. He was Thomas

his contemporan his Religious brother, of the ſame order, and congregation, of his acquaintance of many yeares ſtanding, as liuing but a mile or two diſtant from S. Agneſes; who wrote while Thomas was yet aliue; in theſe tearmes. *Brother Thomas of Kempis, a man of good life, who compoſed many deuoute bookes, to witt qui ſequitur me de Imitatione Chriſti cum aliis &c.*

The ſeconde Petrus Sholtus a Canon of a Straſburg in his Edition of Gerſons workes 1488. Saying: *Other Treatiſes are aſcribed to him* (to witt Gerſon) *which yet haue a certaine Authour, as for example, the booke of the contempt of the world, which was euidently putt out by a certaine Thomas, Canon Regular, and diuers others.*

The third Iohn Geiler about the yeare 1498. in his shippe of fooles Sayinge: *Theſe thinges deduce out*

of Kempis, in the difference of na-
ture and grace. In his 3. booke of
the following of Christ c. 54.

The fourth Mauburnus Canon
Regular of the same house with
Thomas, in the mount of S Agnes,
who liued with him before the
yeare 1491. He writeth thus: *our a-*
uoute Thomas of Kẽpis doth admonish
vs, not to be too longe, nor too short in
saying masse, &c. l. 4. de Imitatione
Christi c. 10. And the same againe
In these words: *Brother Thomas*
Kẽpis in the Monasterie of S. Agnes
&c. who amongst other workes which
he made, composed the booke: quæ
sequitur me &c. which some do
falsely ascribe to Gerson &c.

These, I beleeue, the world
will iudge conuincing testimonies
enough, howbeit, to be as good as
my word, let proofe be made as
aboue, that there was euer such a
Iohn *Gessen Gesen, or Gersen in na-*
ture, who was a Benedictian, and

Abbot of Vercells, and he shall be to me the *Authour of the Followinge of Christ*: for how euer I may haue a greate difficultie to force my faith to it, yet I will submitt my iudgement, and for euer silence my pen, in that behalfe. Meane while licēce me to conclude.

First, *that ours is the possession, we possesse first, we possesse of old. And therfor we possesse becanse we possesse. According to that Maxime of the law.*

Actore non probante, manet in suo loco possessio.

Secondly. That Iohn *Gessen Gesen or Gersen*, Benedictian, and Abbot of Versells neuer was (becaus it was neuer yet proued that he euer was in beeing) Since according to right and equitie. *Non apparentium & non existentium eadem est ratio.* Reason equally regards things which appeare not, and thinges which are not at all.

Hic murus aheneus esto.

MEDITATIONS
AND PRAYERS
OF THE LIFE AND BENEFITS
OF OVR SAVIOVR IESVS-CHRIST.
THE FIRST PART.
From the Incarnation of Christ to his Passion.

The Preface,
Of the vtilitie of the life and Passion of Christ.

IF you earnestly desire to be perfectly freed from vice: To be nobly inriched with vertue: To be deeply instructed in holy scriptures: To be gloriously triumphant ouer your enemyes:

To be plentifully comforted in aduerſities:
To conuerſe deuotly in earth:
To be frequently contrite in your chambers:
To weepe ſweetly in your prayers:
To be feruently inflamed in your Meditations:
To perſeuere in Good actions:
To be replenished with ſpirituall delightes:
To be rauished in mynde:
To enioye diuers ſecreetes:
To dye happily at the laſt:
To raigne eternally in Heauen:
Exerciſe your ſelfe in the life and Paſſion of IESVS-CHRIST the ſonne of God, whom his father ſent into the world to afford an example of perfection to all men, and to bring his followers to his eternall kingdome. Loue Chriſt then, follow Ieſus, imbrace the crucifixe.

THE FIRST CHAPTER.

A Meditation or prayer, exciting vs to prayse God for his Magnificence.

1 MY lord God I earneſtly deſire to prayſe thee: becauſe I acknowledge my ſelfe to haue bene created to prayſe thee. Open my mouth in thy prayſe that I may ſing glorie to thy name. Excite my hart towards thee, repell all irkſomeneſſe, powre grace into my ſoule, kindle loue, that I may be able to render thee due thankes. Free thy ſeruant from iniquitie, purifie me from the infection of body and mynd, that I may be made worthy to open my lipps to the honour of thy name. Yet who is able worthily to prayſe

the abiſmall dignitie of thy Maieſtie. For euen all the vertues of the Heauens, and all the powres of the Angells, are not ſufficient condignely to prayſe thy immenſe greatnes. How much leſſe able is a frayle man, à worme, rottenneſſe it ſelfe, to performe the ſame? To witt all creatures, all reaſon, al tongues and expreſſions fal farre short of condigne prayſe. How then? ſhall I therfor ceaſe from prayſing thee, becauſe I am not able to doe it to the Full? O ſhall I therfore be ſilent, and waxe wholy mute, becauſe I acknowledge my ſelfe to be defiled, and inſufficient: farre be it from me to proue ſo vngratefull, as to ceaſe from thy prayſes, whom all creatures are bound to prayſe; but eſpecially man indewed with reaſon, vpon whom thou haſt heaped thy benefits farre aboue all the other creatures. O father of mercyes, and God of infi-

nite goodneſſe. I truly acknowledge and confeſſe from my very heart that I am but too fowle a ſinner, in thy ſight, and ſo ought rather to ſue for pardon with ſobbs and ſighes and eyes caſt downe vpon the ground, then to prayſe, or euen pronouce thy moſt ſweete name, with defiled lipps. Yet putting my whole confidence in thy gracious goodneſſe, and imbredd ſweetnes, I earneſtly deſire to prayſe thee, from the very bottome of my hart, beſeecheing the bowells of thy mercy that thou wouldſt not deſpiſe me a poore ſpotted worme, and a corrupted deade carcaſſe, nor ſtoppe the courſe of my poore prayſes to thy great name; but contrariwiſe excite and applie all my inward powers to prayſe thee with deuotion and iubilation.

2. Thou, ô lord God, art thyne owne proyſe, nor art thou wor-

thily prayſed by of any but by thy ſelfe, who art the Creatour and Gouuernour of all thinges; from whom they all haue their origine, their power and operation, tending to the honour and prayſe of thy name. Thou oughtſt therfor alwayes to be prayſed and bleſſed by all thy creatures: Marrie there is no prayſe comparable to this, to witt, when the mynd of man, conſidering thy dignitie, deſires to prayſe thee in thy ſelfe for thyne exceſſiue goodnes ſake. Let then thyne owne incomprehenſible eſſence, thy ineffable omnipotencie, thyne inſcrutable wiſdome, thyne vnſpeakable sweetneſſe, and boundleſſe pietie, prayſe thee, ô my God. Let thy ſuſpereminent goodneſſe, thy ſuperaboundant mercy, thy euerlaſting power, and vnſpeakable Maieſtie prayſe thee. Let thyne infallible. Truth, thyne vnchang-

ble equitie, thy neuer fayling light, thy cleare knowledge, and inuiolable ſubſtance prayſe thee. Let thy iuſtice euer moſt iuſt, thy moſt prudent ordonnances thy moſt calme gouuernement, and thyne inuincible power prayſe thee. Let thy ſuperlatiue dignitie, thy ſingular benignitie, thy dearely beloued sweetneſſe, thy moſt pearleſſe glorious beautie and, and moſt excellent charitie prayſe thee. Let euery name and euery word that can be ſaid and published of thee, prayſe and highlie extolle thee for euer and euer.

3. Let the moſt glorious Queene of heauen, the bleſſed Virgine Marie, prayſe thee, and alwayes highly extolle thy Maieſtie, with all the Court of heauen for euer and euer. Let millions of millions of Angells who ſerue thee with due reuerence prayſe thee, and ſinge the Hymnes of infinite gra-

titude to thy name. And let ten thouſand tymes an hundred thouſand of the heauenly Citiſens, who continually attend thee, prayſe thee with ſingular exultation, and adore thee with ſupreame reuerence. And let all the moſt ioyfull compagnie of the heauenly Court ſalute, prayſe, and adore thee for euer, on my behalfe, with a moſt deuoute and gratefull ſalutation. Let alſo all the feruent deſires of the ſaintes, and all the mellifluous ſayings of the Doctours, all the vertues, and moſt perfect affections which were wrought in honour of thy name with the melodious harmonie of all the creatures, prayſe, and exalte thee in the higheſt meaſure they are able, bleſſing the moſt holy name of thy Deitie eternally. Let all thy ſaintes and elect (whoſe names are written in the booke of life) prayſe and glorifie

thee perpetually, and ſue to thee for the intire remiſſion of all my ſinnes, for my happie death and departure out of this world, my deliuerie from eternall damnation and my attayning to eternall glorie. And let them obteyne for me at thy hands, the bleſſed ſtate of euerlaſting Beatitude.

THE II. CHAP.

I Bleſſe, and render thee thankes ô holy Trinitie, and inſeperable Vnitie, Father, ſonne, and holy Ghoſt, one onely God Almightie. Who to shew the ineffable aboundance of thy goodneſſe, didſt, in the begining create Heauen, and Earth, the ſea and all conteyned therin and aboue all other creatures, didſt rayſe man by a speciall priuiledge to the honour and dignitie of thyne owne

ſimilitude and likneſſe, makeing him powerfull in dominion, wiſe by reaſon, and innocent of life. I prayſe and glorifie thee for that greateſt benefit wherby thou didſt inrich him in paradiſe with wonderfull delightes: ſo that he had the fruition of the higheſt, the gouuernement of inferiour thinges, and the poſſeſſion of all, to prayſe thee togeither with them for euer.

I Prayſe and honour thee, ô moſt gracious God, for thy exceeding great pittie and vnſpeakable mercy, wherby thou freedſt man from his irreparable damnation, man I ſay who tranſgreſſed thy ſacred ordinances, and proued vngratfull for all thy benefits, ſending him out of the pleaſures of Paradiſe to doe pennance for his fault. Who though he were worthy of eternall damnation without all remiſſion for his tranſ-

greſſion : yet didſt thou not vſe the ſeueritie of thy iuſtice, but through the ineffable myldneſſe of thy mercy, impoſed vpon him the obligation of performeing worthy pennance, and long after granted him the benefit of his ſo much deſired pardon. And ſo it came to paſſe, that man was ſaued by thy grace, who fell into ſinne by his owne fault. And hence it is, that euery one of the faithfull, ſtands bound to render thee thankes, without repoſing confidence in his wone ſtrength, or glorying in the iuſtice of his owne merits. For we are thy creatures, ô my God : ew ſubſiſte by thy goodneſſe, and we receiue all we haue from thy bountifull hand : but we quickly fall, and run into decay by our owne iniquitie. Nay, we become ſtill worſe and worſe, and miſerably pine away, vnleſſe we be erected and confirmed by the aſſiſtan-

ce of thy mercy. And therfor, ô moſt mylde lord: we implore thy mercy: we call to mynd the abundant meaſure of thy clemencie, publishing the ſame with delight, and preaching it by way of excellencie. And We offer a ſacryfice of pious prayſe vp to thee, with thankes-giuing, for the multitude of thy mercyes beſtowed vpon vs, which thou haſt moſt plentifully shewen vnto vs ſinfull children, who were ſold by ſinne.

THE THIRD CHAP.

Of the calling backe of loſt man and of the promeſſe of Chriſts coming.

I Bleſſe and prayſe thee ô almighty and merciſull lord God (whoſe nature is goodneſſe, whoſe will is power, whoſe worke is mer-

cy) for thyne immenſe clemencie, and free and vndeſerued goodneſſe, wherby thou didſt not delay to call backe man deceiued by the Diuells malice and quite defeated and ouerthrowen by the poyſon of mortall contagion, from his manifold errours, and the filth of ſinne: to the way of pennance, and the ſtate of rightuousneſſe giuing him hope of pardon, and the comforts of mercy and ſaluation by the wholſome and ſauing promeſſe of thy owne coming. And leaſt man by ignorance might excuſe his owne malice, thou didſt prouide remedies againſt errour by frequent admonitions, by laiyng open the law, by inflicting punnishments, and by exerciſing open punishments vpon ſinners, by multiplying Wonders, by promiſing future goods; ſo that they were without excuſe who would not conuert themſelues to thy wors-

hippe, and to the knowledge of truth. For all through the fiue Ages of the world, to witt, by the Patriarkes, Iudges, Preists, Kinges and Prophetes, from Abel the iuſt, to Iohn Baptiſte thy forerunner, thou neuer ceaſedſt to foretell, promiſe and prefigure, thy deſireable coming by wonderfull-ſignes, and multiplied Oracles, that thou mighteſt ſtirre vp our vnderſtandings to faith, by ſo many foreruning witneſſes, and ardently inflame our drowſie affections by the liuely examples of ſo many ancient Fathers.

THE IV. CHAP.

Of the redemption of mankinde by the myſterie of the word incarnate.

I Bleſſe and prayſe thee ô lord God, thou Creatour and Re-

deemour of mankind, for that exceſſe of charitie, wherby thou didſt yet more wonderfully reforme man whom thou hadſt wonderfully framed, with thyne owne hands. For while we were yet thyne enemyes, and ancient death exerciſed an vniuſt dominion ouer all mankind, thou didſt not forgett the bowells of thy mercyes, but didſt looke downe from the ſublime Manſion of thy glorie vpon this veyle of mourning and miſerie. Thou beheldeſt the great affliction of thy people vpon the face of the earth, and the heauie burden of the ſonns of Adam. And thence being inwardly touched with the ſweetneſſe of thy charitie, thou didſt conceiue thoughtes of peace and redemption. For when the fulneſſe of tyme arriued, thou camſt to viſite vs, ryſing from on high, and didſt fulfill the deſires of the Prophetes by the exhibition of thy

incarnation, appearing true God and true man amongst men. I bleſſe and prayſe thee, ô ſauiour Ieſu Chriſt, for thy ſingular humilitie, wherby thou deignedſt to chuſe a poore Virgine for thy mother, whom too thou madeſt be eſpouſed to a poore carpenter, to witt Ioſeph a iuſt and holy man. I bleſſe therfor the moſt worthy announciation of thy incarnation; for the reuerente ſalutation of the Angell addreſſed in a moſt deuoute manner to the moſt Bleſſed Virgine Marie by the Angell Gabriel, who denounced to her the diuine myſterie of the ſonne of God his being incarnated in her chaſte wombe.

2. I prayſe and honour thee, for the greatneſſe of the Virgine Maries faith, for her firme conſent, and her moſt humble replye, and for all her other vertues which she then made appeare, when she returned her obedient anſwer to

the Archangells ſalutation: Behold the hand-mayde of our lord, be it done with me according to thy word. I prayſe and glorifie thee ô thou eternall wisdome of the Father, for thy admirable ſtooping downe from thy inacceſſible highneſſe into the vile priſon of our mortalitie, and for thyne immaculate Conception in the bleſſed Virgine Marie by the cooperation of the holy Ghoſt, the ineffable vertue of the moſt High, ouershading her virginall wombe framed thy thrice ſacred body of the vnſpotted flesh of the Virgine. For thou true God, conſubſtantiall to thy eternall Father, waſt made one flesh with vs, without the contagion of ſinne, that thou mighteſt render vs oue ſpirit with thee by the adoptiō of the ſonns of God. I prayſe and magnifie thee for the voluntarie powreing out of thy plenitude, and thy charitable taking our paſſibili-

tie, abiection, infirmitie and mortalitie vpon thee, that by thy emptineſſe we might be replenished, ſaued by thy paſſibilitie, exalted by thy humilitie, ſtrengthened by thyne infirmitie, and brought to immortall glorie by thy mortalitie. I prayſe and magnifie thee for thy nine monthes abode in the narow habitation of the Virgins ſacred wombe, expecting the ordinarie tyme of maturitie, who according to thy diuinitie art not limited by dayes, and yeares, but thou haſte diſpoſed all thinges in their due tyme and order. O graciouſneſſe worthy to be loued and extreamely admired, that thou being the God of immenſe glorie wouldſt voutchſafe to be made a contemptible worme. And that thou who madeſt all thinges without labour, wouldſt, to deliuer vs, take our dolours vpon thee, O moſt ſweete Ieſu thou ſplendour of eter-

nall glorie by how much thou art made leſſe in thy humanitie, by ſo much the greater doſt thou shew thy ſelfe in goodeneſſe towards me: And by howmuch thou becomſt more abiect for my ſake, by ſo much more deare art thou to mé.

THE V. CHAP.

Of the Natiuitie and pouertie of Ieſus.

I prayſe and giue thee thankes ô lord Ieſu Chriſt ô thou onely-begotten of thy heauenly Father, who alone being ineffably borne before the begining, didſt dayne in tyme to be borne in a durtie ſtable, out of thy ſingular humilitie, and to be layd in a narrow manger for the loue of holy pouertie. who is able worthily to conceiue, how ſo great a God would pleaſe to be

come so litle for the loue of man? O how much is all mankind oblidged to giue thee humble thankes, for that it pleased thee to seeke our redemption in the pouertie and miserie of a poore stable? O admirable pietie! ô wonderfull sweetnesse! ô most delicious charitie! That God would voutchsafe to become a litle child to be wrapped vp in poore clothes, and be layd before brute beastes in a narrow manger? O incomprehensibile humilitie, that the lord of lords would please to becomme his seruants companion. Thou wast not content, ô my deare lord, to be my Father who art my Creatour, but thou wouldst further please to become my brother, and to be flesh of my flesh, taking my nature vpon thee, sinne onely excepted; O natiuitie farre aboue the reach of nature, that nature might be repaired. O natiuitie outstripping the

the ordinaire course of other natiuities by the excellencie of a miracle, solacing the mournefull birthes of men by thy diuine power.

2. O how-happie and amiable is thy natiuitie, sweete Iesu, thou child of that excellent mother, Marie, who betters the natiuities of all men, reformes their condition, wipes away preiudice, and teares in peeces the handwritting of condemned nature: so that if any repine that he is borne in a damnable state of the race of Adam, he may reioyce in thy vnspotted natiuitie, out of a confidence that he is most happily regenerated by the benefit of thy grace. I giue thankes to that free and glorious Natiuitie of thyne, ô Iesu Christ thou onely sonne of God, wherby we are taken into the participation of that grace, wherin we stand, and haue a confidence of the hope of the glorie of the sonns

of God which was graciously promiſſed vs from heauen. Thou art the pledge of our redemption. Thou the conſtant hope of all men: to thee we poore ſinners run for fauour who ſoughteſt vs euen before we knew thee. O ſacred and deare infancie, who didſt infuſe true inocencie into humane hartes: wherby euery age returnes backe into bleſſed infancie, and are made conformable to thee; not in the tender litle-neſſe of thy body but in the humbleneſſe of ſenſes, and in the pietie of manners. Grant moſt clement Ieſu that I maywalke in the footſtepps of thy humilitie and pouertie, who wouldeſt be borne at midnight of the B. Virgine Marie, to leaue an example of vertue, and a perpetuall meanes of ſaluation to all men. Giue me grace to ſinge thy prayſe with a deuoute harte, together with the Angells, and the whole Court of heauen,

whom thou didst appoint to be the ioyfull proclamers of thy Natiuitie.

THE VI. CHAP.

Of the incommodities and wants which poore Iesus suffered.

I Blesse and giue thankes to thee ô lord Iesu Ch. for the manifold incõmodities myldly endured, and extreamitie of pouertie tasted by thee, euen since the first moment of thy life amongst vs. For when thou wast borne God in this world, thou madest choyce of the night for thy retraicte, the pearching cold wof inter for thy delightes: Nor didst thou seeke after stately Pallaces according to thy royall dignitie, but only a short cradle to couer thy tender infant members. O pouertie aboue all pouer-

ries, that thou who doſt gouerne the whole world hadſt hardly ſome poore cloutes to putt on: thou I ſay who didſt cloth the firſt man with a coate of skinns, and didſt adorne the Heauens with ſtarres, the earth with flowres, the beaſts with skinns and hairs, with a wonderfull varietie. O holy pouertie of the ſonne of God, more pretious then all the riches of the earth and ſcarce to be imitated by any. For who euer yet borne did ſuffer ſuch ſcarcetie and diſtreſſe. What recorde, what tongue or example did euer deliuer ſo poore a begining of any ſainct what ſo euer Hence I render thee moſt ample prayſe from the verie marrow of my ſoule, ô Ieſu thou incompamble kinge, and moſt amiable child, beſeeching thee by thy clemencie to grant me the grace to imbrace the guiſtes of thy holy pouertie wih an amourous harte, and by the

the assistance of the same grace patiently to suffer the incommodities which want brings with it. Thou camst from heauen to render pouertie amiable to vs, and wast made poore as one of vs, who of thy selfe remayneſt rich and wholy opulent. I highly prayse thee, for taking our pouertie and frayletie vpon thee, and that thou didst putt so high a rate vpon vs, that laying downe thy royall Diademe, it pleased thee to be numbred among the sonns of Adam, as one of them: to witt by the communication of our frayle nature, while yet thou remaynedst free from all spott of sinne.

THE VII. CHAP.

Of the scrikes of the child Iesus.

1. I Blesse, and giue thee thankes ô lord Iesus Christ, thou

ioy of the Angells, and ſolace of the afflicted, for the teares and cryes of thy infancie, wherby thou didſt mournefully lament the ſinnes of the ſonns of Adam. O wonderfull thinge, ô ſtupendious ſtooping downe to our aduantage! To behold God a child weeping in a cradle, whoſe prayſe the Angells ſing in heauen! He ſuckes his mothers breaſtes as a mortall man, who, as omnipotent, imparts the ſubſtance of life to all men! He is held in handes, caried in our armes, who thunders in the clouds, and waters the earth with shewres! Behold how the higheſt thinges are lodged with the loweſt, and how humane are married to diuine. The shewers of thy childish ſcrikes and weeping doe wash my vncleaneſſe. My ſinnes are they which thy teares deplore. And therfor, ô lord, [illegible]owe more to thy iniurious ſuf-

ferances, in point of my redemption, then to thy working, in point of my creation. O how much ought I to lament my ſinnes, ſince thou, ô lord didſt neuer ceaſe to deplore them. O how heauie were the wounds of my ſoule, for which thou didſt powre out teares in ſuch abundance. But it is neither ſtrange, nor remoued from reaſon that thou ſhouldſt now weepe out of compaſſion to them for whoſe loue thou camſt to powre forth thy pretious bloude to free vs from ſinne. I prayſe thee therfor, ô beloued Ieſu, and I will for euer prayſe thee for the compaſſion and charitie which thou haſt shewen to me a miſerable ſinner.

THE VIII. CHAP.

Of giuing ſucke to hungerie Ieſus.

1. I Bleſſe and giue thee thankes, ô lord Ieſus Chriſt, ô thou

drayneleſſe fontaine of life, for thy ſucking at te breaſtes of thy Virgine mother, with whoſe ſacred milke thou was nourished, thou the paſtor and nourisher of all, thou bread and foode of the Angells. O the ineffable ſweetneſſe of the diuine bountie to mankind! Who is able worthily to value, how full of myſterie and grace it is, that God should sucke thoſe breaſts of flesh, and be fedd with the milke of a Virgine. With what a huge ſweetneſſe of charitie art thou vnited to my ſoule, ô lord, by ſtooping downe to the indigences of humane frayletie? O great and dreadfull myſterie, that thou being one and the ſame, shouldſt be truly called true God of God the Father, and true man of thy Virgine mother. That thou one and the ſame, shouldſt be beleeued to be the ſonne of a woman, and the onely ſonne of thy fathers glorie. One

and the ſame made partaker of mans nature, and adored the God of the Angells. I prayſe thee therfor, and bleſſe thyne ineffable ſweetneſſe, who didſt not blush to ſucke thy mothers milke, manifeſting therby that thou didſt truly draw thyne origine according to flesh, from thy Virgine mother. O thou who feedeſt all thinges, and yet art content with ſo ſmale nouriſment, feede and fatten my ſoule with the dainties of thy holy word; and grant that I may ſerue thee with thankes giuing, as longe as I ſhall liue in this frayle bodily condition.

THE IX CHAP.

Of inocent Ieſus his painefull Circumciſion.

I Bleſſe and giue thee thankes, ô lord Ieſu Chriſt, ſauiour of the

world, authour of puritie, and ſoueraigne conſeruer therof, for the painefull circumciſion of thy tender flesh, according to the tradition of the law of Moyſes, to which thou didſt ſubiect thy ſelfe in all thinges, being otherwiſe pure and free from all ſtayne. I prayſe thee for that firſt effuſion of thyne innocent bloude vpon that dolorous day. O moſt mylde lambe of God, what a huge commendation doſt thou hereby putt vpon thy charitie, how excellent doth thy patience appeare herein, while thy holy and immaculate flesh, in ſo tender an age, payd the paine of circumciſion, to which thou waſt not lyable? For it was I that ſinned, and thou payſt the paine due to ſinne. I was conceiued and borne in the concupiſcence of ſinne, and thou being begotten without guilt, takes vpon thee the brand of reuenge. What was there that

conld be found vicious or ſuperfluous in thee, that was to be paired off? But becauſe I was not fully able to ſatisfie for my ſinnes, thou by thy grace camſt into my ayde, and afforded my ſoule a purging potion, by the painefull circumciſion of thy flesh. Nor is it any wonder either that thou didſt ſuffer thy ſelfe to be circumciſed, who was readie to be ſlayne for vs all. To witt being wholy giuen to me, thou art alſo wholy to be ſpent for my vſe and aduantage. O my deare moſt mylde Ieſu, who ſufferedſt circumciſion in thy innocent body, circumciſe all my members with the ſpirituall rocke, and order all my actions, and compoſe my manners in conformitie to thy life. What euer thou findeſt off carnall in me, cutt it off and vtterly extinguish it: and what euer thou diſcouereſt ſuperfluous, diſpatch it away: and keepe downe all that is

vaine and light by the rigour of thy diſcipline, that being interiour y purged from vice, and adorned with the beautie of vertue, I may for euer loue thy holy name, and deſerue to inioy the ſocietie of thy heauenly kingdome.

THE X. CHAP.

Of the impoſition of the moſt ſweete and ſauing name of Ieſus.

1. I Bleſſe and giue thee thankes, ô lord Ieſus Chriſt, for the impoſition of thy new, ſauing, and adorable name, which was called IESVS. This was firſt announced by the Angell to the eares of the B. Virgine Marie: it was after reuealed to Ioſeph in his ſleepe; but thîs day it was impoſed vpon thee by thy parents. O moſt ſweete

name of Ieſus, bleſſed aboue all names in heauen and in earth. Euen as is thy name, ô Ieſu, ſo are thy prayſes ſpredd to the vttmoſt confines of the earth. From the ryſing of the ſunne, to the ſetting of the ſame prayſe-worthy is this name, and worthy to be glorified from henceforth for euer and euer. This holy and venerable name was appropriated to thee by thy Father from all eternitie, but it was onely manifeſted to men in tyme. For there is noe other name vnder heauen giuen to men to be ſaued. By good right then let euery knee be bowed vnto thee, of celeſtialls, terreſtrialls, and infernalls : and let euery tongue confeſſe to thy holy name; becauſe thou art Ieſus Chriſt our ſaluation and redemptiõ. O moſt ſweete Ieſu, how admirable is thy name all the world ouer. For indeede thy name is magnified farre aboue the

name of ſalomon, and aboue all kinges who raygned before him, or shall raigne after him. And therfor all the kinges of the earth shall adore thee, and all tribes and tongues shall ſerue thee, becauſe thou art our lord God, the kinge and ſauiour of all Chriſtians.

2. O ſweet and ſaluation-giuing name of Ieſus, which heales all our languishments, illuminates our myndes, inflames our hopes, driues away ſadneſſe, mitigates anger, affords peace and concorde, nourishes charitie, and begetts ioye in tribulation. This moſt dearelieſt amiable name, was brought downe by an Archangell from heauen to earth. This was plublished through the whole world by the Apoſtles; For this the Martyrs ſuffered Martyrdome. This did the confeſſours teach with a loude voyce This was ardently loued by the holy Virgines.

This is prayſed and ſung by old and younge. And thouſands of thouſands of the faithfull, chuſed rather to vndergoe death then to deney this mellifluous name. Finally kinges and princes doe now adore this ſauing name Ieſus, as alſo preachers, prieſts, and doctours. This is ſingularly venerated and beloued by all Chriſts faithfull people, who renouncing the world and the Diuell, hope for ſaluation in the name of Ieſus. For Ieſus is the ſaluation and protection of all his, in whoſe heartes firme faith and charitie perſeuer. O moſt ſweete Ieſu, my onely ſauiour write this bleſſed name of thyne in my hearte, not in the letter, but ſpirit, that it way remayne ſo firmely imprinted therin for euer, that neither proſperitie, nor aduerſitie, may draw me from thy loue. Be to me a towre of fortitude, frō the face of the enemye, thou

my comfortour in tribulation, my counſellour in my doubtes, my deliuerer from anxieties. Thou I ſay, who rayſeſt me when I fall, who inſtructs me in manners and reclaymes me from my errours: prouing my moſt faithfull guide (through the perills of ſo many temptations) to my heauenly countrie: Amen.

THE XI. CHAP.

Of the apparition of Ieſus and the deuoute offerings of the Kinges.

1. I Bleſſe, and giue thee thankes o lord Ieſu Chriſt thou prince of the kinges of the earth, for thy glorious apparition before the three kinges. For being borne in Bethelem Iuda, thou delayedſt not to diſcouer thy Maieſtie to men of

a farre remote lande, shewing to them the humble pompe of thy holy pouertie, hauing guided them by a heauenly light to the despicable Mansion where thou hadst taken vp thy lodging. O great and admirable God, who alone orders all thinges, and workes wonders aboue in heauen, yet to leaue an example of thy litleneſſe, thou didst not blush to appeare poore and abiect without all ornament before so many kinges and nobles. For thou didst neither change the place, nor the meane habite which thou hadst putt on for our sakes, into any more splendid one, but didst indifferently shew thy selfe in the same place and habite as well to the shipheards as kinges. I prayse thy ineffable clemencie for those first fruites of the Gentils, and the vocation of those alienes, whom thou didst draw by a secrete inspiration out of the east to the

light of faith. There were none found amongſt all the Princes of Iſrael who ran with ſuch expedition, with ſo much glorie and faith, to inquire out the place of thy natiuitie, as did thoſe ſtrangers, whoſe faith appeared more liuely, and their deuotion more feruent. I glorifie thee for that wonderfull inlightening of the Gentils, while thou didſt shine ſo gloriously to the obſcured hearts of thoſe eaſterne kinges, that they should follow with an vndoubted faith, the heauenly guide was giuen them, for ſo long a voyage.

2. I adore thee with all poſſible veneration, togeither with the holy kinges, following them ſtepp by ſtepp, deſiring to offer thoſe three pretious gifts vnto thee, (which compriſe in them ſelues great myſteries of our faith) with much heartie affection. For they falling downe at thy feete, preſented thee

with gold to teſtifie thy royall dignitie : frankincenſe in veneration of thy diuine Maieſtie, and mirre in acknowledgment of mortalitie taken vpon thee. Wherfor ô my lord Ieſu Chriſt, thou moſt pious kinge of kinges, and gouernour of all Ages, pleaſe to receiue a myſticall oblation from the hands of thy poore ſeruant which I thy ſuppliant doe this day preſent vnto thee, by the interceſſion of the holy kinges. In the firſt place I offer vnto thee, a true faith, a firme hope, and a pure charitie to be conſerued for euer and euer. I beleeue thee to be the kinge of heauen and earth. I adore thee my true God, the onely ſonne of the Father. I confeſſe thou didſt take a mortall body vpon thee of the Virgine Marie. Admitt yet thee other aromaticall gifts which conteyne much sweet delight in them. Behold I giue thee, all that I had

from thy bountifull hand, by relinquishing all earthly substance for thy loue, nor doe I desire to possesse any thing, as proper, in this life: but I resolue to be content with common fare, and simple attire; and this is the morall oblation of pretious gold. To this I will add the gift of frankincense, wherby we vnderstand the feruour of deuoute prayer for our owne sinnes, accompaigned with sorowfull sobbs and teares, giuing thee thankes for many thy great benefits, and mourning for all that are in necessitie, and this is a gratefull burning of frankincense to thy diuine Maiestie.

3. I offerre also the gift of Myrre in memorie of thy most bitter passion, desiring to walke in the pathes of perfection by the sharpenesse of the mortification of myne owne flesh. For as often as I call to mynd the bitternesse of

of thy paſſion for the loue of thee, ſo often doe I preſent thee with choyce myrre. And when ſo euer I ouercome my ſelfe in ſome of my wicked deſires, and renounce myne owne will, I doe noe leſſe then pound and bruſe odoriferous myrre into ſmale powder in the morter of my harte, and make it a worthly holocauſte for thy Maieſtie. O how happie were I, could I find my ſelfe powerfull enough to offer a poſie of myrre to my Ieſus, by collecting into one bundle all thy labours and dolours, togeither with the bitter torments of thy whole Paſſion For by ſuch a happie mixture of myrre and frankincenſe the faithfull ſoule is wonte to be incited to a feruent deſire of mending her life, of doing penance, and mortifying all her paſſions. I giue thee thankes, ô lord Ieſu Chriſt; for the greate veneration due to this day which thou haſt

adorned with three glorious miracles. For this day by the guidãce of a ſtarre thou dreweſt three kinges to thy ſtable. this day thou was baptiſed by Iohn in the riuer Iordane. This day thou turnedſt water into wine at the mariage; and in all theſe thinges didſt euidently declare thy ſelfe both God and man. I beſeech thee therfor, ô my humble and meeke lord, permitt me not to be ſeduced by Herodes allurements, (to witt by worldly honours, and carnall dilightes) but conduct me the right way to thy celeſtiall countrie, by the merites of the holy kinges, and the prayers of thy moſt chaſte mother, ioyntly with the aſſiſtance of the Angells of heauen, wher I may be ſo happie eternally to contemplate thee in thy euerlaſting ſplendours.

THE XII. CHAP.

Of the purification of B. Marie and the preſentation of the child Ieſus.

1. I Bleſſe and giue thee thankes, ô lord Ieſu Chriſt authour of puritie, for thy humble preſentation in the Temple of God, when thou waſt offered vp by thy parents with hoſtes and giftes, noe other wiſe then one of Adams ſonns: and waſt redeemed with fiue ſmale peeces of ſiluer, euen as aſlaue ſolidand bought againe. I bleſſe thee, ô moſt holy Redeemour of the world, for thyne humble obedience to the diuine lawe, who, though free from all blemishe of ſinne, to giue vs an example of true ſubiection, becamedſt wholy ſubiect to the ordonnances of the law. I honour thee for that incomparable humilitie of thy moſt bleſſed

mother, and for her voluntarie ſubiection to the commands of the lawe, who being à pure Virgine both in her childbearing and after it, refuſed not for all that, the remedie of purification. O moſt agreeable oblation! O moſt ſweete ſatisfaction, as being voluntarie and vndue, full, and free from all fault. But what shall I offer, or what retribution shall I make to thee my lord for all thy benefits beſtowed vpon me. What can I a poore and needie ſinner a catiue and miſerable creature, be able to preſent thee, ſaue onely to reſigne my body intirely into thy hands. O in what neede doe I ſtand of a purification for my ſinnes, as a profitable and euen neceſſarie ſatisfaction for the ſame, ſince I am defiled with the filth of ſo many offences.

2. And therfor I looke towards, thee, ô lord Ieſu Chriſt beſeeching

thee, that thou wouldſt pleaſe to ſatisfie for me, and to wipe away all my ſinns by this moſt pure oblation of thyne, that I may merite, being purified and made cleane, to enter into the temple of thy heauenly habitation, and prayſe thy holy name for euer. And thou, ô mylde mother of God, thou glorious Virgine Marie doe thou alſo pray for me, that my ſinnes may be pardoned me, that I may haue tyme to doe pennance, and a ſtronge purpoſe to amend my life, to thend I may obtayne the aſſiſtance of the diuine grace. And doe thou moſt pious mother, ſupplie for me, in what ſo euer I fall short in point of due acknowledgement of Gods benefits, by offering thy ſelfe with thy moſt louing ſonne to the face of his Fathers glorie. Let thy Virginall puritie, excuſe my impuritie as well of body as mynde. Let thy burning charitie, kindle my col-

dneſſe. Let thy humilitie make my pride ſtoope. Let thy free obedience, breake downe the peruerſeneſſe of my ſelfe will, and ſtubborneſſe. Lo: I offer my ſelfe vp into thy handes, and into thoſe of thy beloued child, and what euer I am able to doe, shal be alwayes readie at your ſeruice. I offer a paire of doues, that is, a double compunction, the firſt to bemoane myne owne ſinnes and negligences, and then to ſigh after the eternall ioyes of heauen. I doe alſo willingly offer to my lord two pigions for a holocauſte, by conſeruing a double ſimplicitie in my hart, deſiring to render noe body euill for euill, but contrarily to ouercome euill by good. Which I beſeech thee, ô Good Ieſu, pleaſe to grant me, who waſt, as this day, preſented in the temple by thy humble Virgin-mother, and waſt receiued with ioy in the armes of charitie by old Symeon a iuſte and fearefull man.

THE XII. CHAP.

Of the perſecution of Ieſus and of his flight into Egipt.

1. I Bleſſe and giue thee thankes, ô lord Ieſu Ch. thou higheſt kinge of kinges, for thy great perſecution and tribulation which was rayſed vp againſt thee in thy childhoode, when thou didſt flye from the face of that moſt impious kinge Herode, and waſt compelled to quitte thyne owne natiue ſoyle, like a poore pilgrime, or exiled perſon, and priuatly to enter into the land of Egipt, ot of which thou didſt of old deliuer the children of Iſrael with a ſtronge hand. I prayſe and glorifie thee for the incommodities which thou mett with in that troubleſome iorney, and longe pilgrimage, which thou enduredſt in

a ſtrange land ād liuing for the ſpace of ſeauen yeares amongſt barbarous people, and perſons farre vnlike to thy ſelfe. O cruell impietie to endeuour to kill the authour of life and to force the kinge of heauen out of his owne countrie. O what a floude of teares would it haue cauſed to haue beheld ſo faire and deare a litle child, with his moſt exquiſitly beautifull Virgine-mother making vſe of the benefit of a darke night to eſcape into a land which he knew not? Certainly that part of his perſecution was a matter of ſingular patience, and shewes faithfull chriſtians that they are to endure many perſecutions by the wicked.

2. I prayſe and honour thee, ô lord Ieſu for thy bleſſed returne out of Egipt, and coming againe into thyne owne countrie: for thy ſociable cohabitation with thy parentes in the Citie of Nazareth, where

where thou didſt inocently conuerſe with thy friends and neighbours, leading a poore life with thy mother, and S. Ioſeph grant me now- my beſt-beloued Ieſu to imitate this paſſage of patience in ſome ſorte at leaſt: not to murmure againſt iniuries putt vpon me, but humbly to giue way to an angrie man: to ſuffer if any make vſe of irriſions or detractions committed againſt me, or be otherwiſe troubleſome to me in any kind: and feruently to pray for his ſaluation, without any indignation againſt his perſon, but rather to impute all to the old ſerpent by whom he is tempted. Grand that I may conſerue peace amongſt my brethren, willingly to be obſequious to them, and patiently to endure with them what euer penurie in temporalities, to the honour of thy name. Amen.

THE XIV. CHAP.

Of the holy Innocents who were murdered by Herode for the name of Ieſus.

1. I Bleſſe and prayſe thee, ô lord Ieſus Chriſt, thou hope of Orphans, the glorie of the humble, and crowne of all the ſaintes, for the innocent ſlaughter of ſo many thouſand children, who were ſlayne for thy name. I prayſe and glorifie thee for thoſe firſt fruites of martyres, who ſuffering without cryme, thou didſt conuey through this miſerable world in puritie of body and mynde, granting the merite of Maryrdome euen to them who had not yet the vſe of reaſon. I adore the wonderfull equitie of thy iudgements in all thy workes, who didſt exalte the humble and

innocent in eternall glorie, and didſt ſincke proude Herode with his complices, into the eternall confuſion of Hell. I humbly fall downe at the feet of thy pietie moſt innocent Ieſu, and beſeech thee to teach me to imitate the innocencie and humilitie of litle children in heart and manners, that all bitterneſſe and pride being putt a ſide, I may be henceforth found more mylde, more pure, more humble, more patient, and cheerefull among my companions; and that I may not be defiled with any fleshly corruption, but that the abſolute mortification of all vice may preſerue me from all offence.

THE XV. CHAP.

Of the finding of Ieſus in the Temple.

1. IBleſſe and giue thee thankes, ô lord Ieſu Chriſt thou

Maſter of humilitie, and higheſt Doctour of eternall truth, for the ſtupendious example of thy humilitie, and for the light of thy hidden wisdome shewen to men, when by reaſon of the feſtiuall day thou wentedſt to Hieruſalem with thy parentes offering votiue prayſe, and holy Prayers, to thy heauenly Father for vs, and ſattedſt amidſt the D .ours at twelue yeares old humbly hearing them, and prudently interrogating them, thou didſt draw vpon thy ſelfe the eyes of all that beheld thee. I laude and extolle thee with all poſſible deuotion, for the reuerentiall obedience which thou didſt pay to thy parēts; who had longe and ſollicitouſly ſought thee, and in the end had found thee, while thou the Emperour of the Heauens, waſt humbly ſubiect to their commands, and preſently renouncedſt thyne owne will. And while they vnderſtoode

the word which was ſaid to them, thou wentedſt downe with them from Hieruſalem to Nazareth, as the moſt obedient child of a beſt mother. O moſt ſweete Ieſu, moſt louely and beloued child, and mirour of all vertue and ſanctitie, teach me to breake the peruerſitie of myne owne will: willingly to acquieſce to the counſell of my Elders; deuoutly to viſite the temple of God; attentiuely to heare thy word preached; to venerate the Doctours of the church, humbly to obey my ſuperiours; and to ſerue thee in perfect ſubiection all the dayes of my life.

THE XVI. CHAP.

Of the holy and hidden life of humble Ieſu.

1. I Bleſſe and giue thee thankes, ô lord Ieſu Chriſt, for the moſt excellently holy conuerſation

which thou didſt longe leade in ſecreete with thy parents at Nazareth, from the twelueth to the thirtieth yeare of thy age, leading a hard life in great pouertie humilitie, and ſubiection. I prayſe and exalt thee with a huge affection of hart for thy moſt humble lying hidd among thy neighbours and fellow-citizens; that thou didſt ſuffer thy ſelfe to be called and euen to be eſteemed a carpenters ſonne, nor didſt thou publickly shew any ſigne of thy diuinitie to diſcouer thy Deitie. O humilitie of Chriſt, how ſtrangely doſt thou confound the prid of our vanitie, and by how liuely an example doſt thou admonish vs to flye humane apparences, to decline the aſſemblies of ſecular perſons: to make election of a hidden life: to witte to be knowen to God alone; to haue a care of our owne ſaluation aboue all other thinges; and not

ſuddenly to produce our ſelues into the ſight of men leaſt we might diſedifie them but rather with great diligence to obſerue the word of life till we be admonished from heauen, to fructifie amongſt our neigbours. Helpe me ſweete Ieſu my good Maſter to looke into the forme of my hidden life with à vigilant heart, and inwardly to dedicate my ſelfe to thee; that I may alwayes loue myne owne abiection; and (being hidden from the world, to be wholy ſilent of the affaires therof) to imbrace what is thyne, and whats diuine with the whole ſtrife of my heart, and to looke vpon the booke of thy conuerſation in the moſt ſecret corner of my heart.

THE XVII. CHAP.

Of the Baptiſme of Ieſus, and of our ſanctification in water.

.1 I Bleſſe and giue thee thankes, ô lord Ieſu Chriſt thou fountaine of goodneſſe: and ſourſe of all vertue, for thy humble receiuing of holy baptiſme: for the fulfilling of all iuſtice, for thy voluntarie ſubmiſſion vnder the hands of thy fore runner, by whom thou daignedſt to be baptiſed in the riuer Iordane, conſecrating therby the waters of baptiſme for our vſe. Wherin thou gauedſt an example to all that were to be baptiſed both litle and greate, that they ſhould humbly receiue the Sacrament of wholſome regeneration, if they deſire to enter into the bleſſed Manſion of the kingdome of hea-

uen. And in verie deede its we that were clenſed in that thy baptiſme. That ſanctification came home to our profit, not to thyne, who had noe ſtayne of ſinne in thee. I prayſe and honour thee, ô moſt ſouueraignely venerable Deitie, in whoſe preſence the verie Angells ſtand with veneration and trembling, for thy moſt humble bowing, going downe into and being washed in Iordane, to purifie vs from ſinne. I bleſſe and glorifie thee for the reuealing of heauenly ſecreetes, for the preſence of the holy Trinitie manifeſtly shewen; for laying open the way to life euerlaſting; for the wonderfull inlightening of S. Iohn Baptiſte thy Precurſour, for his moſt humble anſwer, and prompt obedience.

2. O Ieſu, kinge moſt high, how low haſt thou ſtooped this day for me a moſt vile ſinner, hauing now declared vnto me the gifts of

diuine grace. Looke vpon me, deare lord and haue mercy of all my ſinnes which I haue ſundrie wayes contracted as well publickly as in priuate. I deſire to be baptiſed by thee in ſpirit and fire, becauſe I haue in many thinges offended thy pietie. Waſhe me ſtill more and more from myne iniquitie, and clenſe me from my ſinne. For there are none cleane from ſtayne, noe not a child of one day old vpon earth, but thou thy ſelfe alone, who art both pure and purifieſt others, who art both holy and ſanctifyeſt. Who haſt power to pardon the ſinnes of men according to the multitude of thy mercyes. I beſeech thee my lord, let my ſoule liue by thy grace, not remembering myne old iniquities, but renew my youth like an Eagle. Pardon what is paſt, and make me warie in point of future offences, and infuſe new grace into

my ſoule, that I may merite the eternall glorie of thy diuinitie.

THE XVIII. CHAP.

Of the faſting, and temptations of the Vnconquerable Ieſus.

1. I Bleſſe and giue thee thankes, ô lord Ieſu Chriſt, for thy holy faſte wich thou all alone didſt performe in the wilderneſſe, for the ſpace of fortie dayes and fortie nightes, to leaue vs a forme of abſtinence. There thou waſt as an hermite, togeither with the wilde beaſtes without all humane conſolation, how euer the Angells forſooke thee not, commending herein a great example of a retired life to all religious perſons. I prayſe and honour thee, ô lord Ieſu Chriſt the foode of Angells, and mans repaſt, for thy many longe

and teadious watchings, thy holy Prayers, and moſt pious meditations made in that vaſt wilderneſſe: I prayſe and extolle thee for euer more, for thy valient combats againſt the Diuell, for the multiplied vexations of that moſt wicked Tempter; for thy contempt of all vile ſuggeſtions; for thy prudent anſwers out of holy ſcripture to the Diuells obiections: for thy glorious victorie which thou boredſt away ouer three principall vices, to the diuells eternall confuſion, and the ſtrengthening of our infirmitie. I prayſe and adore thee, being ſett reuerently vpon thy knees togeither with the holy Angells who attende thee with due honour, and demanding corporall foode to maintayne life, the aſſiſtance of grace; comfort in tribulation, fortitude in temptation; and protection againſt the guiles of the enemye, as longe as I ſhall

liue in this worlds wilderneſſe.

2. I beleeue and confeſſe that thou art Chriſt the ſon of God, the God and lord of the Angells, the creatour and redemour of mankind in our infirme flesh, being tempted and tryed in all thinges, that thou mighteſt become mercifull, and by ſuffering togeither with vs, thou mighteſt free vs from the languishments of our ſinnes. O pious Ieſu, thou ſtrongeſt champion, who didſt ſo couragiouſly faſte for me, and fight and vanguish ſo valiently. Grant that I may fight lawfully againſt the world, the flesh, and the diuell, and repulſe all the aſſaults of temptation with a conſtãt and immoueable mynde. Send downe thy holy Angells to ſolace my ſad exile, to be the miniſters of light and peace, that they may frequently viſite me, faithfully keepe me, powerfully aſſiſte me, graciouſly comfort me, more plen-

tifully bleſſe me, and leade me ſafe and ſound home to thee my lord Ieſus Chriſt, after the tearme of this miſerable life, Amen.

THE XIX. CHAP.

Of the holy preaching, and wholſome doctrine of Ieſus.

1. I Bleſſe and giue thee thankes, ô lord Ieſu Chriſt, thou good Paſtour, and moſt faithfull keeper of thy sheepe, for thy ſolicitous charitie, for the health of ſoules, and for thy ardent deſire of preaching to the people thou hadſt noe ſooner departed out of the Deſert, but thou camedſt to preach the kingdome of heauen, proclaiming all Iudea ouer, as with the ſound of a ſaueing trumpet, that all should doe pennance, that they should contemne the world; and

haſten after eternall goodes. Ah ſweeteſt Ieſu, with what a diligent care didſt thou run about the villages ſtreetes, townes and caſtles, to conuet ſinners, to heale the contrite of harte, and to pardon thoſe who were truly penitent. I prayſe and glorifie thee from the verie bottome of my heart, for thy mellifluous doctrine, and feruent preaching all ouer Galilie and Iudea. As alſo for the excellent odour of thy life which ſpredd it ſelfe farre and neere. Bleſſed be thy holy lipps, and thy moſt agreeable tongue from whence the delightes of a celeſtiall life did flow, and the knowledge of eternall truth was inſinuated, and thy true and admirable light which thou thy ſelfe art, did openly shine to the whole world.

2. I beſeech thee moſt louing Ieſu, thou beſt of Maſters, to grant me grace to drinke vp the ſtrea-

mes of that wholsome doctrine of thyne, with a thirstie heart; diligently to marke it, prudently to vnderstand it, sweetly to relish it, and to frame all the exercises of my life according to the sacred words of thy heauenly mouth; because noe where els doe I so readily and clearely find out the way of perfection, as in the most cleare mirrour of the most holy Gospell, which lyes open for me, and all the world to reade. In thee, ô lord, the fountaine of eternall wisdome, the light of life, and the plenitude of all deare delightes, are plentifull and permanent. Incline my heart therfor to thy testimonies, and open my eares to the hearing of the words of thy mouth. Turne mynes eyes away that they see not vanitie, and quicken me in the way of thy life. For how euer the euangelicall style may seeme simple and easie, yet it is profound too,

and high, and replenished with heauenly mysteries which the whole world is not in a capacitie to reach too.

THE XX. CHAP.

Of the wonders of Iesus and his great beneuolence to man.

1. I Blesse and giue thee thankes, ô lord Iesu Christ, thou power of God, and wisdome of the Father, for thy great wonders, and for thy famous and prodigious miracles, wherby thou hast marueilously inlightened the world, and inuited misbeleeuing heartes to beleeue in thee, making it euidently apparent, by cleare testimonies, and illustrious wonders, that thou art Christ the sonne of the liuing God, who camest into the world for mans redemption. I

prayſe and glorifie thee for thy immenſe charitie, wherby thou didſt shew thy ſelfe ſo bountifull and beneuolent to all the people, that as well the poore as weake, yea euen the moſt vile ſinners, durſt approche to thee: to whom thou gaueſt full power both to ſpeake to thee, and to touch thee Bleſſed be thoſe eyes of thyne, more bright then the ſunne beames, which thou didſt mercifully caſt vpon the multitudes which came vnto thee, of whom thou hadſt ſuch compaſſion, that thou didſt not permit them to returne home without being fedd by thee. but thou didſt againe and againe by a wonderfull miracle abundantly ſaciate many thouſands with a few loafes of bread and fishes. Bleſſed be thy venerable hands, which thou didſt cheerefully ſtretch out ouer many poore perſons, and didſt quickly driue away all their infirmities

and languishments by touching thy moſt ſacred body. Bleſſed be thy moſt beautifull feete, which were often wearied and defyled in labouring the ſaluation of poore ſoules, whilſt thou didſt walke vp and downe inceſſantly ſowing the word of life; ſometymes teaching in the mountaines, and ſometymes againe in the open fields. Who alſo in confirmation of thy holy doctrine didſt worke many miracles, by making the ſicke of the palſie walke; by giuing ſight to the blind, by curing the leprous, by caſting out diuells, and, in a God-like manner by rayſing the deade.

2. O famous Ieſu, light of the world, ſaluation of the people of Iſrael, our life, our power, and our glorie: looke more neerely vpon myne infirmitie, and expelle all paſſion out of my hart: inlighten myne interiour eyes, that they may ſee the light of heauen. Open the

eares of my vnderſtanding, that I may heare what thou my God ſpeakeſt in me. Rowſe me out of the couch of my ſlouth, that I may walke from vertue to vertue. Rectifie my feete in the wayes of thy commandementes, and ſtrengthen my withered hands to labour diligently. Clenſe me from the leapre of flesh, heale me from furious anger, repreſſe the ſwellings of my pride, deliuer me from the ſtinge of enuie, defende me againſt gluttonie, repelle the plague of auarice, and ſubdue my laciuious motions: for theſe are the moſt burdenſome, and dangerous paſſions of a ſicke ſoule, and the hidden agitations of the Diuell which thou alone, ô lord Ieſu, art able to cure, and to putt to flight, by thy powerfull word. For none indeede can cure thoſe ſpirituall wounds, and worke interiour ſignes of ſanctitie, but thou alone, my almightie God, who

ſpeakeſt but the word and it is preſently done; thou commandeſt, and without delay thy order is putt in execution. Say therfor to my ſoule, be thou cleane, and it shall be cleane. Say to the vncleane ſpirit, which often tempts me, and vexesme, *goe out of the man*, ād enter noe more into him. Say to my ſoule in all my tribulations: *I am thy ſaluation, feare not.* Say one onely word, and my ſoule shall be cured.

THE XXI. CHAP.

Of the exemples, and good manners of Ieſus, and of his tribulations in this world.

1. I Bleſſe and giue thee thankes, ô lord Ieſu Chriſt thou exemplar of ſanctitie, forme of manners, floure of vertues, odour of life, and prayſe of patience, for all thy

vertues, and moſt ſweete manners; for thy ſingular myldneſſe and beſt examples shewen in the preſence of thy Diſciples, and all the people of Iſrael, wherby thou didſt ſweetly inuite the heartes of the ſimple to thy loue. Nay thou didſt alſo forcably moue the hard heartes of ſinners: to pennance by thy affable ſpeeches: and gauedſt examples of edification to the more learned in euery action and doctrine of thyne. I laude and glorifie thee, for all the incommodities and corporall neceſſities which thou didſt ſuffer here below which thou daignedſt to endure for vs mortall wormes, being made thy ſelfe a mortall man, from thy verie Natiuitie, till thy death vpon the croſſe; by tolerating frequent hunger and thirſt, heate and cold, labour and wearineſſe, ſadneſſe and feare with admirable meekneſſe of mynd. I prayſe and glorifie thee

for thy many and heauie perſecutions, for the malignitie and guiles with horride blaſphemies, which the ſcribes and Phariſies did often vomite againſt thee, as alſo for their great ingratitude, and malicious detractions rendered backe for thyne innumerable benefits, and ſtupendious miracles ſo gloriouſly performed amongſt the people.

2. I prayſe and highly exalte thee, for thy immenſe charitie to procure the conuerſion and ſaluation of all men; for the long nights which thou didſt paſſe in prayer, for thy ſighes and teares ſpent out of compaſſion: for the ioy and congratulation of all pious ſoules conuerted to thy faith: for thy magnificent thankesgiuing, and the internall eleuation of thy mynd, in point of ſo many wonderfull workes accomplished to the prayſe and glorie of thy heauenly Father. O Ieſu ſouueraignely to be venera-

ted, thou worlds brighteſt mirrour, grant that I thy poore ſeruant, whoſe manners are but yet verie poore, may looke into thy moſt honeſt and ſweete manners by pious conſideration, and that I may ſquare all my actions and geſtures according to the modell of thy life, that I may learne to be mylde and humble of heart. That I may be ſober in my diett ſimple in my attire, bashfull and chaſte in my lookes graue in my gate; quiet in mynd; ſilent in mouth, warie in my actions, circumſpect as well exteriourly as interiourly, vigilant in prayer, deuoute in meditation, diligent at worke, patient to be reprehended, prompt in obedience, tractable to euery good thinge; not ſlow, not negligent, not ſadd, not turbulent, not mandering not clamorous, but pious, calme, pleaſant and modeſt.

THE

THE XXII. CHAP.

Of Palme ſonday, and Ieſus his humble ryding into Hieruſalem.

1. I Bleſſe and giue thee thankes, ô lord Ieſu Chriſt, thou myld ſauiour of the world, and merciſull Redeemour of mankind, for the declaration of thyne abiſmall humilitie, and the greatneſſe of thy incomparable pietie, which thou didſt daigne to manifeſt this day, whilſt thou didſt mount barefoote vpon the backe of aſillie aſſe, and didſt enter into Hieruſalem accompaned with multitudes of children who ſunge thy prayſes. I prayſe and glorifie thee, ô admirable Ieſu, thou ſonne of Dauid, for the ſolemne reuerence which the people of Iſrael this day payd

vnto thee, by whom thou waſt acknowledged to be a great kinge and Prophete, and proclaimed to be ſuch with lowdeſt outcryes. I prayſe and honour thee for thy wõderfull great loue, and inuincible myldneſſe, that thou wouldſt daigne meekly, and of thyne owne accorde, to come to thoſe homicides, by whom thou waſt not ignorant that thou waſt shortly after to be putt to death: for whoſe ſinne and malice thou shedeſt an abundance of teares, foretelling them what future lamentations were about to follow thoſe preſent ioyes. I prayſe and glorifie thee, for thy feruent zeale againſt delinquents, whereupon thou didſt preſently enter into the temple, and expulſed thoſe buyers and ſellers out of thy fathers houſe, becauſe they had made the houſe of prayer, a Denne of theeues. And as thou didſt appeare ſeuere to vniuſt and couetous perſons, and to

ſuch as ſold their owne ſoules, ſo waſt thou found wonderfull pious and mercyfull to the poore and weake, gratiously beſtowing heauenly doctrine, and the benefit of cures vpon many.

2. O the ineffable power of Chriſt! ô the incomparable pietie of the ſonne of God! Who will be able to expreſſe thy power, ó Lord and to make knowne all thy prayſes? Remember me, ô Ieſu, according to thy good pleaſure, and viſite me in thy ſaluation. Come beloued Ieſu, and leade me into thy holy Hieruſalem, not that which ſlew the Prophetes, but that which is built vp in heauen, where that ſouueraigne vnitie of the heauenly citizens doth raigne. Gett vp vpon the Aſſes colt, by tameing all the light looſe motiós of my flesh with the bridle of continencie. It is good for me to beare thee my Lord, and to be ſubiect to thy lawe, not to ki-

cke againſt the precept of obediẽce, but to ſupport what is impoſed vpon me with patience and myldneſſe; and neuer to ceaſe from labour, and my ſpirituall aduancement. Nor muſt we find out any new way, but alwayes goe forwards in our holy inſtitute, till by thy helpe and guidance we arriue at the ſupernall Hieruſalem, where eternall peace inhabites. And therfor I deuoutly cry out vnto thee with the children of Hieruſalem, *Oſanna to the ſonne of Dauid*, ſaue me in the moſt high. Hayle hayle Kinge of the world, thou ſauiour of the houſe of Iſrael, whom the Prophetes foretold to be about to come, euen from the begining of the world; and the Iewes them ſelues, doe this day receiue with ioy and iubilie, with prayſe and glorie. I adore thee. I glorifie thee, who camedſt in the name of the Father to redeeme vs, out of the hand of the

enemye, and to reconcile vs to God the Father, by thy pretious bloud.

3. I beſeech thee alſo, ô my Sauiour Ieſu, to enter into thee temple of my hearte, and whatſoeuer thou findeſt defiled and prophaned therin, waſhe it and wipe it farre away from me. Caſt out, the manifold repreſentations of ſecular thinges, places, and perſons, from this tabernacle of thyne. Ouerthrow the tables of money, that the thirſte of auarice allure me not. Remoue away the noyſe of cattell and doues, leaſt the abundance of temporalities might retarde my heart from heauenly deſires, take a whippe into thy hãd compoſed of the cords of thy feare; and with a ſtronge Leale expelle all Diabolicall fantiſies and vilannies, which that moſt wicked marchant, the diuell, is wont to expoſe in the Chuch in tyme of prayer, leaſt my mynd being vio-

lently tempted, and ledd away by vaine illusions, may be wrought to consent, and be slayne at vnawares. Succour me most powerfull Iesu, and suffer me not to be subdued by the Diuells attemptes, and myne owne iniquitie. Preserue me from euill, and comfort me in good, that I may escape the dangers of eternall damnation, and walke on with thee into the eternall tabernacles of the celestiall Hierusalem.

THE XXIII. CHAP.

Of the last supper of our Lord wherin Christ Iesus (after the Paschall Lambe) instituted the Sacrament of his pretious body and Bloode.

1. I Blesse and giue thee thankes, ô Lord Iesu Christ, thou

bread of life, and fountaine of liueing water, for the moſt ſacred banquet of thy laſt ſupper with thy Diſciples, which thou hadſt longe and moſt ardently deſired to make: when as thou the Lord and kinge of heauen and earth, didſt ſupp with thoſe poore diſciples of thyne (that impious Iudas being alſo preſente at the verie ſame table and ſat at the ſame dishe) ſweetly vttering the while words of ſacred exhortation, and endeuoring by mylde admoniſions to reclayme Iudas himſelfe from his malice. I prayſe and glorifie thee for the immenſe abundance of thy moſt excellent charitie, that then preſently after the eating of the Paſchall lambe, to putt a periode to the old lawe, thou didſt inſtitute the ſacrament of thyne owne moſt pretious body and bloud, in memorie of thy ſacred paſſion, and thy perpetuall loue; deliuering the ſame ſa-

crament, with thyne owne bleſſed hands, out of a ſingular effect of graciouſneſſe, to all thy Diſciples to eate. Yea further deliuering them, ād the Preiſts who should be afterwards made by them, a forme of conſecration, and full authoritie from that tyme forwards, to celebrate Maſſe for euer.

O ſingular, and admirable effect of charitie! ô the ſuperabundant liberalitie of the diuine bountie, where the preſenter himſelfe comes a longe in his preſent: and the gift is wholie the ſame with the giuer! O pretious and neuer to be forgotten memorie, wherby the faithfull ſoule calls to mynd that his owne death was put to death; and that he found life euerlaſting in his beloued, whom he receiues. O wonder aboue all wonders, and deare delight outstripping the deareſt of all delightes! To haue God truly preſent, shurt vp in a wonder-

full Sacrament; whom the Angells of Heauen adore where he is ſeated high aboue them, and cleerely appeares to them all. Grant me, ô ſweeteſt Lord Ieſu, (to the worthy receiuing of this moſt holy Sacrament) for my ſinnes, a pure heart in confeſſion, an eleuated heart in prayer, a ſtronge faith, a great hope, an inflamed charitie, a deuotion full of teares, a louing reuerence, a ſpringing ioy mixed with feare, and moſt cordiall thankesgiuing, ſeconded with a profound abaiſſing of my ſelfe: proceeding from the true humiliation of my heart, that I may be agreeable in the ſight of thy diuine Maieſtie.

THE XXIV. CHAP.

Of the washing of his disciples feete and his diuine sermon at his last supper.

1. I Blesse and giue thee thankes, ô Lord Iesu Christ, ô thou highest *Holie of Holies*, for that greatest example, of thy profoundest humilitie, and seruile obsequiousnesse, which thou didst thé shewe vs, and leaue vs for an example, whilst thou the great God of heauen, sett vpon thy knees, didst daigne with those blessed hands of thyne, most officiously to washe, to wipe, and kisse the feete of thy abiect seruants, to witt, those poore fishermen. Nay thou didst not euen omitt, to washe the feete of that most perfidious Traiter with the like charitie: howeuer

he perſiſting vngratefull for ſo many benefits, remayned wholy obſtinate in his wickedneſſe, being indeede filthy and ſordide at hearte. O wonderfully huge benignitie towards ſo hard hearted a Diſciple! O the friendly obſeruance of our moſt pious Lord to that moſt wicked ſeruant, who was ſo hard harted that he could not be woone from his proiected malice nor by the familiaritie of the banket, nor by the humanitie of his obſequiouſneſſe, nor by the ſweetneſſe of his diſcourſe. I prayſe and glorifie thee, for the longe ſtay at this laſt ſacred ſupper of thyne, wherin thou didſt exhibite ſo many admirable workes of charitie, that noe length of tyme is ſufficient to relate them. I prayſe and glorifie thee, ô my Lord Ieſu, my beſt comfortour, my deareſt inſtructour, and moſt powerfull ſupport, for that laſt, longe, and heauenly ſermon, all re-

plenished with the fire of charitie, andhonie combs of delight, which thou didſt preach to thy Diſciples after the waſhing of their feete, and the Trayter Iudas his departure, wherby thou didſt moſt carefully endeuour to ſolace and comfort their ſaddeſt hearts, againſt the tribulations which hunge ouer their heads: promiſing them the certaine hopes of thy reſurrection: of their being confirmed by the coming of the holy Ghoſt: of their being aſſumpted vp out of this exile, into thy heauenly Fathers celeſtiall Manſion, weauing togeither many moſt excellent comforts. And finally in the cloſe of that moſt ſacred ſermon, thou did moſt faithfully commend them all ioyntly to God the Father, in true vnion of heart, ſaying: *I will, Father, that all of them be one, as we are one.*

2. Then thou wenteſt (with thy

Disciples) into the garden remoued from the noyse of the people, as being a fitt place for prayer, and there didst prepare thy selse against the entrie of thy sorowes, and thy sacred passion, saying as followes: Sitt downe here, and watch with me, while I goe thither and pray. And now I beseech thee my most pious Lord and Master Iesu, giue me most vile sinner and vnworthy slaue grace to meditate of so heauenly a subiect, and so liuely examples of thy actions with great attention of heart. Grant cheifly that I may hartily bowe my most stiff neck to all abiect workes, and seruile obseruance and vtterly subdue my proude bashfulnesse that I may not sticke to afforde workes of pietie, not onely to my deuoute Brethren and deare friends, but euen to my aduersaries, and such as I haue an auersion to, as being crooked in bo-

dy, or crabbed in mynde. Grant thatit may not be a thinge of trouble to me, humbly to aske pardon for my negligences, conſidering that thou my Lord God, didſt not blush to bend thy moſt ſacred knees to waſhe thy diſciples feete. Being incouraged then by thy bleſſed example grant that I may accomplish what I heare, and reade of thee. But alas my deare Lord, being full of defects, and much defiled with many badd affections, I haue great neede of a ſtronge purgation to worke a way my ſinnes. I therſor ſtretch out my armes towards thy mercy, humbly bowinge the verie knees of my harte to thee, beſeeching thy goodneſſe that thou wouldſt not onely daigne diligently, and throughly, to wash my feete, but euen my hands and heade too; for multitudes of offences haue I committed againſt thee, in thought, word, worke and omiſſion.

3. Washe me then, my deare Lord Ieſu from all the filth of my offences. Clenſe me withall from all the ſtaynes of body and mynde that ſo being perfectly purified I may haue with thee a part of thy endleſſe felicitie, which thou haſte graciouſly promiſed to beſtowe vpon all that loue thee, and perſeuerantly adheare to thee in all their temptations. Voutchſafe alſo to open the eares of my harte, that I may clearely vnderſtād and relish that diuinely ſweet ſermon which at ſupper flowed like honie from thy heauenly mouth. For thoſe bleſſed words of thyne are indeede replenished with moſt ardent charitie moſt delicious cōſolation, and moſt ſublime ſenſe. Imprint that new commandement in my hearte, that it may burne out with a twofold charitie. Comfort me in all my preſſures, and powre into my ſoule that ſweeteſt conſolation of the

holy Ghoſt, in lieu of all ſecular delightes. Grant me true peace of heart which the world is not able to giue. Beſtowe the holy G. vpon me which the world neither ſees nor knowes. Come away, ô my ſauiour Ieſu and take vp thy Manſion in my heart, that we may vnanimouſly liue togeither I in thee, and thou in me, Amen.

OF THE PASSION OF CHRIST.

SECONDE PARTE.

Till his resurrection, According to the 4. Euang.

CHAP. I.

How our Sauiour was sold by Iudas that perfidious Traitour.

Blesse, and giue thee thankes, ô my Lord Christ, thou supreame Goodnesse, and eternall Maiestie, for that vniust sale of thee at so poore and inconside-

rable a rate, being vnderualued by thyne owne Diſciple at thirtie pence. I Laude and honour thee for that ſingular benignitie, with which thou didſt endure that Traitours companie, without any shew of commotion, or vttering any harshe word at all. Nor didſt thou preſently diſcouer his vilanie to the reſt, nor ſuſpend him from his office and from the holy communion, after ſo heynous a cryme, howeuer thou didſt fore-know what haſte he made to betray thee. O my moſt mylde Lord Ieſu, how exceſſiue great is thy patience and my impatience!

Ah! woe is me! how litle am I able te endure of a brother who doth or ſaith any thinge againſt me? Thou, ô Lord, didſt ſupport for ſo longe a time and without cõplainte at all, thy Diſciple Iudas who was to ſell, and deliuer thee: whereas I, alas! vpon a ſmale iniurie,

am preſently incenſed with anger, and haue my thoughtes filled with a thouſand imaginations, either to reuenge, or excuſe my ſelfe. Where is then my Chriſtian myldneſſe, and patience? Helpe me good Ieſu, and ſow the vertue of thy mildneſſe more abuntdantly in my hearte; becauſe I haue noe abilitie in me, to poſſeſſe the bliſſe of peace, being ſurrounded with the contrarieties of this miſerable life, ſaue onely by thy ſpeciall grace and inſpiration.

THE II. CHAP.

Of Ieſus his ſadneſſe and feare taken vpon him for all our ſakes.

I Bleſſe and giue thankes to thee, ô Lord Ieſu Chriſt thou maker and Redeemur of all the faithfull

for this dolorous entrie to thy bitter Paſſion, for the exceſſiue great ſadneſſe of thy ſoule, and for the ãxietie and feare which for our loue thou didſt volantarily take vpon thee, in thy infirme flesh, when at the houre of thy being deliuered vp into the power of the enemye, thou beganſt to be irkeſome to thy ſelfe, to feare, and to be ſadd: not blushing openly to confeſſe the ſame in the hearing of thy Diſciples, ſaying: *my ſoule is ſorowfull to death.* O wonderfull diſpenſation of God. Thou the Lord of power, who a litle before hadſt incouraged thy Diſciples to fight, now being deſtitute of ſtrength and courage, behaueſt thy ſelfe like an infirme perſon. Yet this thou didſt gratiouſly to our aduantage, to comfort vs weake and puſilanimous creatures, leaſt that ſome (being more sharply aſſaulted by temptation) might deſpaire of pardon and ſaluation, if

they should find themselues lesse cheerefull in suffering; or fearefull and sadd in enduring things contrarie to flesh and bloud, so they pronounce with thee saying. *Howbeit not as I will but as thou wilt.* I beseech thee, ô most louing Iesu, my onely hope in all my tribulation and anxietie, grant that I may ponder these dolorous beginings of thy blessed passion, with a heart full of compassion, and from such sorowfull beginings to ascende by litle and litle, to the contemplation, of greater sorowes: that I may be able to draw wholsome remedies for the good of my soule from euery passage of thy dolorous sufferances. Grãt that with a patient heart I may suffer whatsoeuer sorowes and anxieties may befall me, to the honour and glorie of thy holy name, and neuer to fall into desperation through the multitudes of my tribulations;

but wholy to resigne my selfe i
conformitie to thyne eternall di
position.

THE III. CHAP.

Of the thrice iterated prayer of Iesus: of his bloudie sweate: the Angells comforting of him and the abnegation of his owne will.

I Blesse and prayse thee, ô Lo
Iesu Christ, thou strength of th
Angells, ād Refuge of the desolat
for the anxious petition whic
thou madest and thy humble pro
stration vpon the ground where b
a thrice renewed prayer, set vp
thy knees, thou didst with devo
tion and earnest application pr
vnto thy heauenly Father, that
it were possible the cupp of thy bi

ter paſsion might paſſe, howbeit ſtill with this addition: *Yet not as I will but as thou willſt.* I prayſe and glorifie thee for thy valient cõbate againſt the horrour of death and the ſorow of thy moſt bitter paſſiõ, when thou burnſt with ſo much feruour of diuine loue, that thou didſt exclude all humane feare. I prayſe thee, and giue thee thankes for the plentifull effuſion of thy bloudie ſweate, when being putt into an agonie, thou prayedſt a longe tyme, and againſt nature, thou powredſt out dropps of bloude in great abundance. I Adore prayſe, and glorifie thee for thy humble receiuing of cõfort from the mouth of an Angell, which thou the Creatour and Gouernour of heauenly ſpirits, to ſtrengthen our weakneſſe didſt not disdaygne to receiue by the Miniſterie of an Angell, that we poore frayle creatures might learne therby to haue recourſe to

heauenly aydes, not to tranſitorie ſolaces. O moſt ſweet Ieſu with what an ardent loue didſt thou loue me, for whoſe loue thou wouldſt imploye ſo feruent prayer, that out of a huge deſire of ſuffering for me, thou wouldſt, ouer and aboue a naturall ſweate, powre out shewres of warme bloud vpon the ground.

I prayſe and honour thee with an endleſſe honour, thou ſouueraigne Louer of my ſoule, and ſingular examplar of my life, for thy full and abſolute reſignation, for the abnegation of all ſelfe will and naturall inclination of the ſenſitiue parte, by which thou didſt naturally abhorre punishmẽt and death and yet without any contradiction at all, when the houre of death approched, thou didſt forthwith cheerefully and freely reſigne thy ſelfe vnto thy bleſſed Fathers will, ſaying. *Father not my will, but thyne be done.* In which onely word thou

thou didſt more highly glorifie thy heauenly Father, merite more for vs; more powerfully defeate the Diuell, and moſt abſolutly demonſtrated, to all thy faithfull ſeruantes, the model of perfection, the ſigne of ſaluation; and the way of accomplished vertue. O adorable, Ieſu, who ought neuer to departe out of our memorie, I beſeech thee frō the verie bottome of my hearte, that thou wouldſt grant me to inioy the fruite, and to emulate, with a perfect heart the example of thy abnegation in the religious ſtate I haue taken vpon me. Giue me alſo grace to bring downe my rebellious flesh to the obedience of the ſpirit: to reiect all carnall feare: to haue frequent recourſe to prayer. Watchfully to perſiſte in it: to conceiue a pious hope of thy holy aſſiſtance: to committ the iſſue of all thinges to thy diuine diſpoſition vtterly to renounce all ſelfe will,

and to be alwayes readie in preparation of mynd to ſuffer what euer may befall me.

THE IV. CHAP.

Of Ieſus his voluntairie and free going to his paſſion: and of his paſſion: and of his wonderfull myldneſſe at the tyme of his deliuerie vp into the hands of his enemys.

I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt, our Redeemour and our ſauiour, for thy voluntarie forwardneſſe to goe to thy Paſſion, when thou didſt freely and of thyne owne accorde goe out to meete thy moſt barbarous enemyes (who came by darke night, accompaigned with the moſt wicked traytour Iudas) and rude multitude

of ſoldiers, armed with ſwords and clubbs, with torches and armes, as though they had bene about to apprehend ſome theefe ſaying: *whom doe you ſeeke? I am he. If then you ſeeke me, permitt theſe Diſciples of myne to departe.* And vpon the verie firſt hearinge of that thy powerfull voyce, all their proude audaciouſneſſe was troubled, and ſuffered a ruinous confuſion: for ſoudenly ſtrucke with dreade, they fell all backwards vpō the ground. What then would haue become of thoſe miſerable wretches had twelue thouſand legions of Angells bene called in to thy ſuccour. But thou who camſt to ſuffer, wouldſt not make vſe of thy diuine power, but rather of moſt mylde ſufferance. And in one ſimple word of thyne thou madeſt appeare how great thy power might be. Howbeit thou didſt permitt the power of darkneſſe to domineere ouer thee

for a tyme, and to exerciſe a ſtrange malice vpon thee, that therby it might be made manifeſt that thou didſt ſuffer moſt willingly; that thou mighteſt perfect the worke of our redemption; and accomplish the writinges of the Prophetes.

2. I prayſe and glorifie thee; ô thou moſt inocent Lambe of God Ieſu Ch. for thyne vnſpeakable myldneſſe, and thy gracious meekneſſe which could not be ouercome; for that thou didſt not waxe wrothfull againſt that moſt fraudulent vilaine that betrayed thee, nor admitt his preſence with indignation, but rather receiuedſt him with a moſt friendly diſcourſe, tearmeing him friend according to thy wõted pietie, and moſt louingly daigneſt him a moſt ſweete kiſſe of thy heauenly mouth, ſaying: *friend for what art thou come*? And with an humble ſpeach thou didſt reprehẽd his temeritie, fraude and wickeedneſſe

ô Iudæ doſt thou betray the ſonne of man with a kiſſe? But alas! he being neither ſtruck with the feare of thy iuſtice, nor mollified by thy kindneſſe could be wrought to conteyne his hands from a moſt heynous cryme, but rendering himſelfe the ringleader of a wicked crew, he, who had bene the companion of the Apoſtles, gaue them a ſigne, ſaying. *Who euer I kiſſe, he is the man, lay hold on him.* O the effect of a moſt wicked Diſciple towards a moſt pious maſter! O moſt perfidious ſeruant of a moſt faithfull Lord! O how admirable is this pietie, how illuſtrious is this patience of thyne, moſt mylde Ieſu; Since in ſo great a perſecution, and ſo guilefull a trecheries thou didſt not forgett thyne ancien, amitie and ſweetneſſe, but for a huge iuiurie, thou returneſt the obligatiõ of a cure, whiles by the touche of thy holy hand, thou healeſt the

the Bishopps seruants eare which was smitten of by thy Disciple, and withall didst conserue thy seruant Peter who endeuoured thy defence from the furie of those that hated him, saying: *putt vp thy sword into its place: shall not I drinke the cupp which my father gaue me?* For so it was to be. Now my humble sute to thee ô my God, is, that thou wouldst bestow vpon me a poore frayle creature, a fuller measure of patience in all my aduersities, least sudden anger might surprise me, or a passion of reuenge might prouoke me to render euill for euill, when the insults of my aduersaries rush in vpon me, or some obiections are made againest me, wherof I conceiue my selfe inocent. Grant that I may not feare suth as argue me, but contrarily that I may take reprehensions in good parte; and to apprehende him my friend who importunes and

chides me moſt sharply. Let not the auſteritie shewed to me ſtirre vp indignation in my hart, nor the memorie of vniuſt offence, remayne therin. But grant that thy moſt milde ſufferance of euill, may ſtrengthen my hart to volũtarie patience, with a deſire of enduring more and more for thy loue.

THE V. CHAP.

Of the taking, binding, and leading of Ieſus to Annas the high Preiſt.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt, thou hope of the ſaintes, and the Bulwarke of their fortitude in all their tribulations, for thy violent apprehenſion by thy hateſull enemyes, for their audacious laying ſacrilegious hands vpon thee who ſought

to take thee, for their fierce and barbarous aſpects caſt vpon thee, and the noyſe of their threatening armes; for thy hard and cruell binding, for thy cloſe and in humane detention, for thy haſtie and turbulent leading, and vnworthy treatie togeither with the painefull puſhings and hallings which thou didſt endure by the hands of moſt vile and baſe mockers who ledd thee towards thy death with a furious tumult, while thy deareſt Diſciples betooke themſelue to flight and onely lent thee a looke as it were a farre off with much ſorowe and greife. O Lord thou Kinge of Kinges, who ſouuerainly raignes ouer all creatures, and art onely free amongſt all mortall men. How doſt thou permitt thy ſelfe to be taken with ſtronge hand by the wicked and to be ledd in ſo contemptible a manner by men created by thyne owne hands, and

to whom thou haſt conferred ſo many obligations. Alas how heynous a cryme is committed againſt thee. How rashlie doe they derogate from thyne omnipencie, while thou the redeemour of ſoules, art bound in the chaynes of a condemned perſon; and thou who art free from all ſinne art ledd captiue as the worſt of all theeues. But theſe thinges thou waſt willing patiently to ſuffer for our ſakes, thou greateſt worker of wonders, moſt pious Ieſu, to leaue vs an example of ſingular mildneſſe, and to accomplish that deareſt ſaying of the Prophete Iſaye: *he shall be ledd as a sheepe to slaughter, and he shall be dumne as à lambe before his sheerer and not open his mouthe. He was offerred because he himselfe would.*

Now, my ſoule, haue a true compaſſion in conſideration of the ſorowe ond captiuitie of thy moſt

deare Lord God, who voluntarily endured all theſe thinges for thy offences. Sigh and ſobb from the bottome of thy harte, and let repentant teares water thyne eyes, to ſee the onely ſonne of God ſo vnworthely treated for thy ſake. Obſerue how thoſe moſt impudent dogges the impious Iewes behaue themſelues. Loe, they hold Ieſus captiue, and leade him bound to Annas, and Caiphas the high preiſt. But he being taken reſiſtes not, being bound he murmurs not; being ledd, he ſtrugles not; being haled and trayled, thers noe ill words heard from him. But he walkes on as the myldeſt of men, he's mute like a lambe, followes like an inocent, and humbly ſuffers. Now I beſeech thee my God, that the crueltie of that dolefull captiuitie, of thyne, may be frequently repreſented to the inmoſt parts of my harte, eſpecially in the morning, to excite me

to feruent prayer, to expelle all ſluggishneſſe, and to make me perſeuer in thy prayſes with alacritie, and vigilancie, that I may returne at leaſt ſome labour and paines to thy charitie who, in the night tyme waſt borne, waſt betrayed, waſt taken, and bound for my ſake. By night therfor will I be myndfull of thy name, ô Lord, reflecting how much thou didſt ſuffer for me a moſt vile ſinner. Grant that thy bonds may purchace me true libertie; that they may reſtrayne my mynd frō fruitleſſe wāderings, and conſerue me in thy ſeruice vnder a ſure and conſtant diſcipline. Let it not be a hard matter for me to breake myne owne will, and to relinquish my ſelfe, to follow the commands of my ſuperiours by the pathes of obedience, nor permitt me to be fearefull to be ledd contrairie to myne owne inclination, ſo the thinge commanded be agreea-

ble in thy dinine ſight. Let me neuer be found rebellious, neuer litigious, neuer audacious, neuer clamorous; but contrarily, pious, tractable, readie without trouble, that I may keepe thy commandementes, and that I may deuoutly obſerue the rites and ceremonies of the holy Church. Let my necke be bowed to regular diſcipline, and let my hands be tyed to holy labours. Let gadding, and idleing too and fro alwayes appeare an abſurde thing to me. Let the liuing vnder the rigour of diſcipline, and the ſubduing of myne owne paſſions, waxe extreamely deſirable to my hard and inconquered harte: and giue me grace to correſponde, in ſome ſmale degree, to thy taking and chaynes, by the interiour conformitie of my ſoule.

THE VI. CHAP.

How Ieſus was left in the hands of his enemyes, and of his Diſciples flight.

I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt, ô thou good Paſtour, and myldeſt maſter, for, thyne intire abandonnement, and extreame deſolation, in that thy great neceſſitie, when thou waſt left alone by all thy Diſciples and acquaintance, amidſt thy moſt barbarous foes For thy brethren and all thy choyce friendes who had promiſed to dye with thee and to ſpend their liues; for thy defence, when it came to the pushe, betooke them ſelues to flight leauing thee alone. I prayſe and glorifie thee for that painefull compaſſion of thy

hart, by which thou didſt condole the ſcandall and flight of thy Apoſtles, when hauing abandonned thee their Paſtour, in the midſt of the wolues, they as sheepe of the flocke, were all diſperſed, runing home for shelter, ô what ſadneſſe, what ſorowe and ſighes did poſſeſſe the diſciples hartes, when they beheld their Lord and Maſter, whom formerly they had followed, forſaking all, wreſted from them by ſo violent hands and ledd to ſlaughter. But thou, ô Lord, who knoweſt all thinges, and permitteſt nothing to be doue without cauſe, sufferedſt ſo great infirmitie in thy choyce members, to draw a greater good from it. Finally hereby they were brought backe to their owne frayletie, and taught to haue more pittie and compaſſion of their infirme brethren. And they remayned euer after in a greater watchfullneſſe

and feruour of ſpirit, with more humilitie and deuotion.

2. O how profitable it is for me to looke into this paſſage with more and more diligence, and thence to learne neuer to preſume any great matter of my ſelfe. For howeuer I now and then find ſome new feruour in prayer, yet I am altogeither ignorant how long it may continue or what danger may ſurpriſe me in tyme of temptation. For if thoſe pillers of heauen, the Apoſtles of Chriſt were shaken in the houre of tribulation, what conceipt are we to make of a moſt vaine and frayle creature, if the leaſt blaſt of temptation blow vpon him? Some alſo, ô Lord, doo highly blame the holy Apoſtles that they ſo baſely abandonned thee, and that being oppreſſed by feare, they ſought to eſcape while in the interim, they obſerue not how eaſily they themſelues dayly

ſwarue from truth, through loue or hatred. And therfor I beſeech thee, ô my deareſt Lord, neuer to permitt me to come to ſo great a madneſſe of mynd, as to depart from the holy purpoſe which I haue imbraced, but that I may follow thee, whereſoeuer thou goeſt, be it to life or death. Let me not flye from thee in tyme of tribulation, nor walke after my concupiſcences by giueing conſent to ſinne, but contrarily couragiouſly to expoſe my ſelfe, to labours and aduerſities for the loue of vertue, and thee, leaſt I might looſe thee, my ſouueraigne Good, by myne owne ſlouth. Let not the foote of pride approche neere me in reſpect of any good worke I haue performed, nor let me ſpeake preſumptuouſly with Peter in prefereing my ſelfe before any one, or equaliſing my ſelfe to them, but alwayes walke in thy feare; looking humbly vpon myne owne frayltie.

3. Grant that S. Peters fall, and the Apoſtles flight, may proue to me noe ſcandall, but caution againſt ſinne: And let their ſpeedie returne to pennance, ſerue me as a ſtronge hope of regayning Gods mercy after my ruine. For there is not indeede any ſo holy, that may not at ſome tyme fall into veniall defects. It happens alſo now and then, that I am left deſolate by my friends and acquaintance, and am ſlighted by thoſe I dearely loue, as though I were nothinge to them; but an inconſiderable perſon. Grant that in this coniuncture I may run to the memorie of that greeuous abandonnement, and deſolation, of thyne, for a ſoueraine remedie: and to be willing to be depriued of all humane conſolation, that I may in ſome ſmale proportion, haue a share in thy tribulations. Graciously pardon me, my moſt mylde Ieſu,

that I haue ſo offended thee, that I haue ſo eaſily rushed downe vpon vanities, and haue not keept my hart firme to the good reſolutions I haue made. Alas alas, how frequently doe I looke backe. And how often doe I ſpend tyme in trifles of noe importance, and doe not alas, attend to thy bleſſed Paſſion. Thou wenteſt before me through a ſtraite paſſage, and I paſſe by with drye deyes, as though I were not concerned in thy ſorowes. Be myndfull, ô Lord, of my ſtupide and ſenſeleſſe harte, and powre into it a moſt dearely amorous memorie of thy moſt bitter paſſion.

THE VII. CHAP.

Of the preſentation of Ieſus before Annas, and of the boxe of the eare.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt thou guide of our ſaluation, for thy firſt preſentation before Annas the high Preiſt, where many interrogatories were put to thee, and thou waſt cruelly boxed on the eare for thy humble and true answer. I prayſe and glorifie thee, ô glorious kinge Chriſt, for that dishonorable and contumelious boxing, which thou receiuedſt from the hand of a baſe impudent ſeruant, when vpon thy humble anſwer, he gaue thee a hard blow vpon the face, ſaying: *Doſt thou anſwer à Bishoppe ſo?*

To whom againe, thou ô moſt myl-de Ieſu, didſt not for all that diſdaigne to returne a ſweete anſwer with an vntroubled hart and countenance, ſaying: If I haue ſpoken ill, giue teſtimonie of the euill: but if I ſaid well, why doſt thou beate me? O moſt vile and wicked ſeruant, who was ſo audacious as to lay guiltie hands vpon thy creatours louely face! O what an vnſpeakable vertue of myldneſſe did ſhine in thee, ô venerable Ieſu, who didſt not reuenge that iniurious blow with a ſouden punishment, but didſt rather correct the hart of him that beat the with ſober and deliberate reaſon. Behold now and obſerue, ô thou faithfull ſeruant of Chriſt, and trye whether thou art able to ſuffer a boxe on the eare for the loue of Ieſus. Alas, if thou be not able to endure a harsh word without being moued to anger, how wouldſt thou

endure a boxe on the eare? Thou greeueſt that thy Lord and maſter is vniuſtly hurt, but it is more to be lamented, that thou findſt thy ſelfe too weake to ſuffer ſome ſmale iniurie for the honour of Chriſt. Thou makeſt huge propoſitions to thy ſelfe, thou meditateſt ſublime thinges, and yet vpon the verie firſt contumelious word thou heareſt, thou art all in commotion, and findeſt thy ſelfe weaker then thou couldſt haue imagined. Haue recourſe therfor to Ieſus, and ſue moſt inſtantly to him for the vertue of patience.

2. O good Ieſu, thou power and fortitude of the troubled ſoule, teach me to heare reprehenſions and obloquies with tranquillitie of hart, and not to repulſe iniuries and complaintes made againſt me with words of indignation, but to paſſe them ouer with a meeke ſilence. Or at leaſt, if

neceſsitie oblidge me to ſpeake, make me replye to my aduerſarie with ſweete and peaceable language. Conuey a right and pious ſpeach into my mouth, in the preſence of all that oppoſe themſelues againſt me. And beſtowe vpon me, ô moſt mylde Ieſu, an humble and vndiſcompoſed conſtancie of mynde, as an vnconquerable buckler, againſt the impious hand that may be lifted vp againſt me.

THE VIII. CHAP.

Of Peters threefold denyall, and his bitter teares, as ſoone as Ieſus had looked vpon him.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt thou foreknower of future things, who

didſt by way of caution forewarne thy moſt feruent and zealous ſeruant Peter of his fall. I glorifie thee for that lamentable dishonour of thyne in thy Apoſtle Peters thrice deneying of thee, wherby thou then ſufferedſt a huge dishonour while vpon the onely word of one of the weaker ſexe he deneyed that he knew thee, ſaying. I *know not the man.* I prayſe and exalte thy name for euer, for the myld aſpect which thou didſt mercifully pleaſe to caſte vpon B. Peter, that after the cocke had thrice crowed he acknowledged his owne guiltineſſe and moſt bitterly bewayled his moſt grieuous cryme of deneying thee departing out of the companie of the wicked, without delay, out of the great contrition of his hart. Who fell not downe into the diche of deſperation without recouerie, as did that moſt perfidious Iudas, but thy ineffable mercy re-

mayning ſtill with him, he forth with betooke himſelfe to the whol-ſome remedie of pennance with bit-ter lamentations, being confident in the moſt abundant liberalitie of thy mercyes, and thy frequently experienced pietie. And thence, he found the gate of infinite mercy layd wide open to him.

2. O the vnparrelled pietie of a ſauiour! ô the drayneleſſe open fountaine of the diuine mercy, and ouer flowing grace! whence the ſinner is wont to drinke greateſt hopes of pardon; and the iuſt to receiue large giftes of diuine fa-uours. O who will now teach me to find out a fountaine of teares, that I may worthily bewayle my ſinnes with S. Peter, that by the interuention of his merites I may be ſo happie as gaine pardon of my ſinnes, and recouer loſt grace. Peter fell, being oppreſſed by the feare of death, deneying truth thrice

thrice ouer: but I dayly offend the eternall truth by swaruing from the wayes of vertue, vpon euery light occasion. Peter rose presently after his fall: but I fall verie quickly, ryse slowly, rarely doe I bewayle me, the custodie of my selfe is but meane, I auoyd not danger as I ought. Peter bitterly bemoned the occasion of his sinne; and being taught by his fall, he fledd; he sought out a secreete retirement to weepe in; and he washed away by mounefull prayers whatsoeuer he obserued defiled in himselfe by the rash words he spoke. O happie teares which so readily washes away the crymes we haue committed, and which recouers the grace which we haue lost. Be myndfull of me ô Peter, and haue pittie and compassion on me à miserable sinner inuolued in sundrie passions, that I may not fall downe vnder the loade of my sinnes, nor be too much

abſorpt with ſadneſſe vpon the afflictions which may haue befallen me: for thou haſte more compaſſion of ſuch as fall then any other, as beſt knowing what ſingular mercy our lord vſed towards thee.

3. Pleaſe therfor, ô pious Paſtour, to ſuccour thy poore ſtraying sheepe: drawe him out of the mire, being fallen, comfort him being ſorrowfull, and confirme him being weake in hart, conſerue him out of the manyfold ſnares caſt before him, ād bring the ſoule of thy poore brother, for which Chriſt dyed, into the kingdome of eternall felicitie togeither with thee, where thou art porter and Prince. But, ô my moſt myld Ieſu, I begge of thee with the inmoſt grones of my hart, that thou wouldſt daigne to caſt vpon me thoſe moſt pious eyes of thyne, with which thou didſt behold Peter after he had deneyed thee, and inſtantly infuſe into my harte the grace of

compunction, to wash away all that I haue transgreſſed againſt thee, willingly or negligently. Giue eare, ô Lord, to the gronings of my hart, heale the ſores of a torne conſcience, reſtore the light of new grace, ad permit not that penitent ſoule to perish, for whoſe redemption thou didſt expoſe thy ſelfe to paines and injuries, and finally to the horride torment of the croſſe.

THE IX. CHAP.

How Ieſus was ledd to Caiphas the high preiſt, and how he was falſly accuſed.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt, thou higheſt of all prieſts, and eternall Bishoppe, for hauing bene to contemptibly ledd from the houſe of Annas to Caiphas the high preiſt,

where the ſcribes and Elders had mett togeither to forge malignant counſells againſt thee. Alas! with how vnhappie a ioy are they tranſported, when they behold thee ledd towards them in chaynes, whom they had longe before that earneſtly deſired to haue taken but could not, becauſe thyne houre was not yet come. But now this is their houre, and the power of darkneſſe granted them by Gods permiſſion, that they might accomplish their log conceiued hatred, and putt their inueterate malice openly in execution; to thy glorie, to the ſaluation of the faithfull, and to the eternall torments of miſcreants. I prayſe and glorifie thee; ô reuerent Ieſu, for thy bashfull ſtanding before the high Preiſt, and all the Elders of the people who beheld thy louelie face with a proud frowardneſſe; where thou waſt deeply charged by moſt falſe witneſſes, putt to many

interrogatoiries by the high Prieſt, and ſtrictly adiured to anſwer the truth; calumniouſly accuſed of blaſphemie, and at laſt waſt condemned to dye by all of them with lowde outcryes. I prayſe and honour thee moſt noble Ieſu, for all the iniuries and lyes which were putt vpon thee, for thyne humble reuerence, and longe ſilence, amidſt the wicked ſpeeches of thy accuſers at all which thou didſt not shew the leaſt ſigne of any complaint or murmuring, but contrarily an example of ſingular myldneſſe. Now then, ô thou deuoute louer of Chriſt, reflect with a ſerious conſideration what a ſtrange excellencie of humble ſufferance shynes out in Ieſus.

2. Harke what vnworthy reproches he is conſtrayned to heare whom the heauenly troupes doe prayſe. For the brande of blaſphemie is throwne vpon him for the true anſwer he gaue. But in verie

deede, all thoſe that ſpeake ſuch thinges of Chriſt, become themſelues blaſpheemours and incurre a too too horrible cryme. But they not beleeuing Chriſt to be the ſonne of God, giue full ſcope to their inraged mynds to exerciſe all their wicked inuentions vpon him. But he the while, endures and keepes ſilence, and doth more abſolutly ſubdue and tryumphe, while he permitts himſelfe to be troden downe vnder the feete of the wicked. And therfor ceaſe thou, ô faithfull ſoule to cõplaine of the reproches which are caſt vpon thee, and doe not wish mutuall reuenge vpon thy aduerſarie. Suſtayne, and depreſſe thy ſelfe vnder the burden of temporall tribulations, nor doe thou euer ayme at proſperitie and eſteeme. Where Chriſt made choyce of contempt. Blush ô thou proud man at thy honours, thy high places, thy pompes, and gorgious attire, where

Chriſt ſuffers extreame pouertie. It is a thing of ſcandal in thee to be affecting humane fauours, and terreane delightes, while Chriſt doth abſolutly preferre their contraries before them. O moſt Reuerend exceedingly faire, and myld Ieſu, beſtow vpon me, a moſt vnhappie ſinner, thy propitiatorie grace which my hart ſo much ſighes after, and teach me by thy liuely examples not to feare the contumelies and terrours of wicked perſons, nor to be troubled at the falſe accuſations made againſt me. But wher I find I haue done any thinge a miſſe, let me willingly craue pardon: to ſubiect to thee, and my ſuperious with all hartie humilitie, that I may merite to receiue thy pious mercyes more abundantly; and more and more deuoutly to render thee thankes for fauours alreadie receiued.

THE X. CHAP.

How Ieſus was mocked, ſpett vpon, veyled, beaten and boxed on the eare.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chr. thou honour and glorie of all the Saintes, for that thy moſt greeuous contempt, and moſt irreuerent treatie, when, after the ſentence of death was pronounced againſt thee, thou waſt yet moſt indecently and cruelly mocked by moſt vile ſaues degorging contumelious words againſt thee, and adding withall to thoſe, many and hard blowes vpon thy face, and vpon thy heade. Alas alas that moſt beautifull face of thyne, which the Angells deſire to behold, is filthily

deformed with the Iewes odious ſpittings, and euen beaten blacke with their hard blowes, Nor can we doubt but bloud from the noſe mixed with teares from the eyes were the preſent effects of ſuch cruell treatie. Thy faire white necke was rudely torne with their fiſtes and ſtripes. Thy cleare ſighted eyes, which remayne continually open vpon the iuſt, were muffled in deriſion, as though thou hadſt bene a meere foole. That venerable heade of thyne, farre to be preferred before all creatures is vehemently ſmytten by the polluted hands of ſinners, and an inſult is made vpon thee with a ſcornefull outcrye ſaying: Prophecie to vs, ô Chriſt, who was it that ſmote thee? Who, ô Lord, is able to heare the multitude of the iniuries done to thee without exceeding greife and dolour of mynde? For the greatneſſe of thy ſufferances exceede

the measure of mans sufferance, and the heynousnesse of so hugely great reproches doth vehemently strike the hartes of the pious with compunction. Thou becamedst a stranger to thy friends, wast abandoned by thy acquaintance, and wast made a subiect of laughter and scorne, to those that hate thee gratis, and becken with their eyes.

2. Ah my Lord God, thou ioy of the Court of heauen, how comes it to passe that thou dost suffer thy selfe to be mocked, spitt vpon, and beaten by the wicked, as though thou wert the most foolish among men? Ah the inraged Iew spends all that night longe in scoffing and beating thee, and striuing to glutt themselues with thy torments they rendered thy face scarcely to be knowen by any. Yet an vnwearied mildnesse remayned still in thee, togeither with an incomparable serenitie of mynde,

which thy impious tormenters had noe eyes to ſee. Howbeit thou becamedſt therby much more beautifull and deare to thy elect, according to the internall aſpect of the mynd; becauſe they looke vpon thee, ô great God, as ſuffering all thoſe thinges moſt innocently for loue. I beſeech thee therfor moſt patient Ieſu that by diligently eying the great exceſſe of this greateſt contempt of thee, thou wouldſt teach me attentiuely to looke vpon myne owne vileneſſe, and thence to be willing to be deſpiſed and reproued by all men, as for my ſinnes I iuſtly deſerue. Take pittie on my imperfection, and animate my hart to tolerate the harshe words of men, or the shame that is faſtened vpon my face for my offences: ſince thou didſt moſt myldly endure many lyes and indignities for me a wretched ſinner; becauſe thou waſt ſoueraignly humble. Nay mo;

re, thou didſt ſuffer thy ſelfe to be bound and buffeted without any complainte at all.

3. O what a diſſimilitude is there betwixt thee and me? At what a diſtance doe I liue from true humilitie, I who fall into a diſlike of a man, for a ſmale iniurie, or euen for an vnconſiderate word? And in lieu of returning thankes for a profitable reprehenſion that's giuen me, I impatiently contriſtate my ſelfe without fruite and aduantage. I beſeech thee, my Lord, to pardon theſe tranſgreſſions of myne, as alſo that I haue often offended thee by my light behauiour; and that I haue not conſerued my hart in puritie of conſcience; nor haue ſubiected my ſelfe with due reuerence to thee, and euery reaſonable creature, as it is fitting. Giue me a wholſome ſorrow with a fountaine of teares. Make me loue diſciplining in memorie of thy

blowes. Grant me a victorious patience when rude accuſations are brought againſt me; and truly to eſteeme my ſelfe moſt worthy of contempt. Let the hard and painefull blowes which thou didſt receiue vpon thy heade, mitigate the ſmarte of all my corporall torments And grant that the ſcornefull veyling of thy eyes, may reſtrayne the curioſitie of myne. Let that loathſome ſpitting in thy moſt beautifull face, repreſſe all carnall affection in me, and not ſo much to looke vpon that which outwardly appeares, but rather to venerate the vertues of the ſoule which lye hidd. Let the mockerie vſed againſt thee, repulſe from me all lightneſſe of manners and vaine mirth. Finally let that extreame vilifying of thy Maieſtical dignitie, extinguish all inordinate deſire of honour in me, and alwayes incline my hart to what is lowe and abiect.

THE XI. CHAP.

How Ieſus was preſented bound to Pilate the Preſident.

1. I Bleſſe and giue thankes to thee, ô Lord Ieſu Chr. thou moſt iuſt Iudge of the liuing and the deade, for that thy preſentation before the Preſident Pilate, which was full of confuſion. For verie tymely in the morning, all the Princes of the People being gathered togeither in Councell to deliuer thee vp to death, they preſented thee, by their officers, with thy hands bound, to the Preſident, who was an vncircumciſed Gentile ſtayning thy innocencie with heauie accuſations, being ſo audacious as to tearme thee a malefactour, and a ſubuerour of thy owne na-

nation, whom the holy Prophetes of old foretold to be the Sauiour of the world setting out thy name with great prayſe. O horride impietie of the Iewes, to impeache the innocent with falſe witneſſes, to attempt to kill the Authour of life; to ſue, that Chriſt their Kinge might be crucified, and that a holy and iuſt man should be condemned to dye a moſt ignominious death. Let all thoſe that perſecute thee be confounded and ſtruck with dreade, ſince they deſerue a greater punishment. I prayſe and glorifie thee, ô Ieſu worthy of all veneration, for the great probitie of thy manners, and thy reuerent ſtanding before the Tribunall of Pilate the Iudge; where thou ſtoodeſt bound in ropes, like a moſt myld lambe amidſt thy accuſers; with thy head bowed downe, thy eyes fixed vpon the ground, with a pleaſant countenance, few words,

and a low voyce, prepared and prompt to endure reproches and ſtripes.

2. See now and conſider ô religious Diſciple of Chriſt, how thy Lord and thy Sauiour, the King and Iudge of all men ſuffers himſelfe to be ledd to iudgement: humbly and of his owne accorde ſubmitting himſelfe to the power of ſecular perſons: wherin he frames and propoſes vnto thee a moſt wholſome example of ſubiection: that from thence; thou that art truly guiltie of many great crymes, mayſt learne to accuſe thy ſelfe in the Chapter, and to haue patience when thou art proclaimed by others. Humbly ſubmitt thy ſelfe to thy Prelates iudgement, not dareing reſiſte the authoritie which God hath eſtabliſhed, if you deſire to eſcape the paines of Hell, but beare patiently to be iudged vniuſtly for the loue of

Ieſu, though the ſentence pronounced againſt thee be hard. Suffer not the wonderfull patience of thy God, while ſo many falſe crymes were obiected againſt him, depart ſlightly out of thy hart. Fall downe then at the fettered feete of Ieſus, begging pardon and grace, that he would forgiue thee all thy negligences; and that it would pleaſe him rather to correct thy defects in this tyme of mercy, then by reſeruing them for the tyme to come, to damne thee eternally with the reprobate. Haue mercy good Ieſu, haue mercy on me a ſinner, becauſe my ſoule places her confidence in thee. Inſpire me with a good ſpirit, that may inflame my hart to a more feruent progreſſe. That my whole, and moſt hartie ſtudie may be, to humble, abaiſſe, and ſubiect my ſelfe to my Superiours, and to vndergoe all that is commanded me. Grant me grace

not to feare the iudgements of men, nor to receiue accuſations with indignation, but to wish to be exerciſed, reprehended and brought to diſcipline; that the feare of pride may be intierly kept vnder, and myne owne will may be reduced to nothing. So that thy loue, by the contempt of my ſelfe, may euery moment grow more ad more ſtronge, and be carried aboue to thee.

THE XII. CHAP.

How Ieſus was mocked by Herode and his armie.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chr. thou eternall wiſdome of the father, ſupreme Truth, and the infinite power of God, for that ignominious contempt, and bitter ſcof-

fing which thou didſt ſuffer before Herode and his armie. For Herode had had a deſire to ſee thee a long tyme before, and out of curioſitie he hoped to haue ſeene ſome miracle but returning noe anſwer to his interrogatories, nor shewing noe miracle, which then was out of ſeaſon (as being then the houre of ſuffering, not of working wonders) he turned wrothfully from thy reuerence, and reputing thee a foole, he proudly deſpiſed thee, and cauſing a white garment be putt vpon thee he mocked thee and ſent thee backe to Pilate. I prayſe and honour thee ô glorious Ieſu for thy great wearineſſe, and importunities which thou didſt endure, while thou waſt haled to and fro through the ſtreetes of Hieruſalem, from place to place, from one Iudge to another, with horride clamours importing thy death, being at euery place the while gre-

euouſly accuſed, at euery place defamed, and after many interrogations, and longe examinations, condemned to dye vpon the Croſſe. O what a ſingular patience did shine in thee, in all theſe paſſages, which ſuncke not vnder the load of ſo ſcornefull an inſult. The memorie of this thy publicke confuſion and ſcorne, doth ſtrike the hard hart with great compunction. It appeaſeth the angrie man; and prouoketh the deuout ſoule to mournefull plaintes.

2. Behold, thou the higheſt God art humbled as the loweſt. Thou the moſt powerfull art reproued, as the moſt poore and miſerable creature. Thou the moſt wiſe, art derided as the moſt foolish. Thou the moſt innocent art condemned as the moſt criminell. Woe be to me a moſt vile ſinner, preſſed downe with the heauie loade of iniquitie, who by the merite of myne actions

am worthy to be condemned to eternall torments, for whoſe ſake, thou, ô pious, holy, and iuſt God, didſt not diſdayne to be derided and contemned, that thou mighteſt deliuer me, a miſerable ſinner, from eternall death. I beſeech thee therfor moſt powerfull Ieſu, who waſt neither moued to iudignation, by cruelties, nor daunted or troubled by humiliations and abjections, that thou wouldſt cutt off from me, all that hath any thinge of vanitie or curioſitie in my attire, and that I may learne to content my ſelfe with a habit which is vile and of noe eſteeme. For it is a thing full of deformitie that earth ād ashes, should ayme at ornament or delicacie in its attire, wheras thou the Kinge of heauen waſt derided in a white garment. Place ô Ieſu the reproch and ſcorne which thou didſt endure before the eyes of my mynd, and teach me to follow thee by the wayes of

contempt, and euen to rejoyce when I am contemned; neuer to repose confidence in the sonns of men nor in the Princes of the earth, nor yet in the power of great friends but to despise all earthly things and their louers from my verie hart. And to follow thee my Lord Iesu, thou Authour of my saluation, with an inuiolable constancie and to keepe the great contumelies which thou hast suffered for me a miserable sinner, in continuall memorie.

THE XIII. CHAP.

Of the wicked crye of the Iewes crucifie him, crucifie him.

1. I Blesse and giue thee thankes, ô Lord Iesu Christ thou eternall ioy of the saintes, for the great and insolent tumult of the foming

Iewes againſt thee, who cryed out like madd men *Away with him, away with him, crucifie him, crucifie him.* Alas how great is this crueltie of the vnhappie Iewes, how inhumane is this barbarouſneſſe of the high Preiſts and the Phariſees, whom noe feare deterres from putting thee to death, noe reaſon aſſwages, from thirſting after thy innocent bloud. The gentile Iudge was inclined, at leaſt, to ſome degree of pietie. But the Iewes hartes are hardened to a more bitter malice Pilate endeuours to excuſe thee, he ſeekes ſome meanes to diſmiſſe thee, he alleadges that he finds noe cauſe of death in thee. But the Iewes forgetfull of all thy benefits, vſe oppoſite endeuours, crying out: *if you diſmiſſe this man, you are noe friend of Cæſars:* for euery one that makes himſelfe Kinge, contradicts Cæſar. Ah how falſely doe they produce theſe charges againſt thy

humilitie, who neither in word or worke didſt euer ſeeke after temporall honours nay contrarily when the people, whom thou hadst ſaciated with a few loaues & were reſolued, vpon that wonderfull miracle to make thee Kinge, thou didſt retire thy ſelfe preſently into the ſecreete place in the mountaine and all alone lay hidd at prayer. Nor is this yet miſcheife enough for them, they add worſe thinges to the former, to incite the hart of the Iudge to execute that Deicide: we haue *a law*, ſay they, *and according to the law, he ought to dye, becauſe he made himſelfe the ſonne of God.* Here vpon the Iudge is terrified: he askes whence art thou? and inquires what is truth? But he receiued noe anſwer, becauſe the Iewes proſecute the ſentẽce of death with too much importunitie. In the end the vniuſt Iudge gaue way to their moſt vniuſt demand, being

oppreſſed

oppreſſed by their too too wicked importunities, and ouerſwayed by the fauour of Princes.

2. O how vnworthy and ſcandalous a thinge it was, to heare that word of malediction, *Crucifie him*, *Crucifie him*, diuulged of bleſſed Ieſus through all the ſtretes of Hieruſalem. Which of his louers is it, that would not haue lamented and wept if happly he had heard thoſe execrable clamours of crucifie crucifie redoubled againſt his moſt dearely beloued Sauiour Ieſus. O what a mournefull voyce, what heauie newes did then fill the eares of the moſt pious Virgine mother, while the cruell ſentence of the people, and the tumultuous demanding of the croſſe ſounded alowde from the mouths of all? Deeply ſigh, ô thou deuoute ſeruant of Ieſu, and draw a deepe ſobb of contrition from the verie bottone of thy

hart. Learne with what dolour the hart of the mother was ſtruken, to ſee ſuch inſtance made to haue her bleſſed child dye vpon the croſſe, that child, I ſay, who inceſſantly heares the Angells of heauen ſinging Holy, Holy, Holy, now be made to heare the accurſed tongues of the iewes crying out againſt him: away with him, away with him, crucifie him, whom the children a litle before on palme ſonday, prayſed with ioyfull acclamations and ſonges: now the face of thinges, being changed the parentes of the ſame children, crye out by a ſtrange madneſſe to haue him crucified, and ſay: *Not this man, but Barabbas.* Ponder this houre, ſeriouſly ô thou louer of Chriſts paſſion, and shutt thy eares cloſe againſt the baſe rumours of the world, and lay them open to heare the miſerable outcrye of crucifying Ieſus. For let me tell

thee ô faithfull ſoule, that thou mayſt more wholſomely and ſecurely attend to this, then be ſoaring a loft into the knowledge of the ſtarrs of heauen. If thou truly loueſt Ieſus, thou wilt not be able to gett ouer this place without a deepe and heauie grone.

3. When the world then turnes your aduerſarie, and caſts huge indignities vpon you, let not iniſter words make you looſe courage, nor yet the threats of your aduerſaries. But be myndfull of moſt patient Ieſus, and of the reprochfull words which he ſuffered for your ſake, and with a deafe eare permitt ſuch friuolous rumours to paſſe by. And when your good workes, are traduced into euill, and many chance to oppoſe themſelues againſt your depoſition, refuſing to giue credit ther vnto, ſuffer all that with mildneſſe, becauſe you are not more innocent

then Ieſu, againſt whom they inſulted crying: crucifie him, crucifie him. Know therfor before hand, that you shall meete with many contradictours in the way of God, nor will you appeare to be approued in his ſight, till you be exerciſed in many ſuch paſſages. For he himſelfe ſaid to his beloued friends; bleſſed are you when men hate you, and vpbraide you for the ſonne of man. Follow inocent Ieſus then, who yet, the while, is reproued by wicked men, but is choyſen by God the Father, and crowned in heauen with honour, and glorie. Let not tranſitorie maledictions ouercome your courage, for whom God hath prepared an eternall waight of glorie.

I ſue to thy infinite charitie, ô Lord Ieſu Chriſt my deareſt friend, that thou wouldſt bleſſe my hart with the grace of true compaſſion, and inflame it with ſo much fire

of thy loue, that I may ioyfully and with a quiete mynde tolerate what euer badd words are ſpoken to me, or crymes are obiected againſt me. Let me not at all dreade humane terours and vexations; but greedily deſire from my verie hart to follow thy foote-ſtepps all through the ignominie of the Croſſe. Girt my loynes againſt the allurements of the flesh, and grant that I may crucifie impure motions with due chaſtiſement: as alſo to purge the ſinnes alreadie contracted with weeping teares, and to yeild noe deliberate conſent to any vitious ſuggeſtion. In fine, ayde me in all my ſpirituall contraſtes and preſſures of mynd, and defende me from the fraude of the Diuell by the ſauing ſigne of the holy Croſſe. Which though it were prepared to thee for thy contumelie, yet let it proue a wholſome reme-

die to me, that I may deuoutly bring backe to thee a grateful victime of prayſe by the victorie of the holy Croſſe. Amen.

THE XIV. CHAP.

How Ieſus was ſtript naked and whipt.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt thou moſt myld protectour of all that hope in thee, for thy being in famouſly ſtript naked in the preſence of thoſe that mocked and ſcorned thee, when vpon the Preſidents cruell commande, the Prefects ſoldiers pulled off thy garments, and turned thee ſtarke naked; bound thee in roppes, beate and ſcourged thee with moſt sharpe rodds as a moſt malicious ſeducer, and a moſt high tranſgreſſour

of the lawe. And this was done, to appeaſe the implacable myndes of the preiſts, who ſought to ſwallow vp thy life, and with ſorrow to bringe thee to Hell. I prayſe and honour thee in a moſt ſuppliant and peculiar manner, for thy being hard tyed to the hardeſt piller; to free vs from the fetters of our ſinnes, and to reſtore vs to euerlaſting libertie in heauen. I prayſe and glorifie thee with endleſſe thankes giuing, for thy being outragiouſly whipped; for all and euery the hard and paynfull ſtripes, and sharpeſt gooding into thy moſt ſacred and tender body: while thoſe bloudie executioners ſo vnmercifully lay load vpon thy virginall flesh, and ſo deeply rend and gaule it, that adding wound to wound, and inflicting ſore vpon ſore, there remayned noe part vnwounded in thee, but innumerable fountaines

of thy pretious bloud, like ſo many bloudie ryuers did abundantly ſtreame downe from euery wound of thyne cauſed by their fierce blowes, to the end thou mighteſt waſhe vs from the old and inueterate corruptions of our ſinnes. And clenſe our ſoules in thy pretious bloud from all ſtayne therof.

2. Alas, alas, ô Lord, how great is this furious rage of the moſt barbarous iewes. How ſtonie-hard are the hartes of thoſe executioners, who feare not cauſelesſely to whippe thee, the faireſt among men. Nay they ſtood vp againſt thee like ſo many Gyantes, not ſpareing thee in any thinge at all. O holy and elect child, thou who art myne owne deare Maſters ſonne; what hadſt thou treſpaſted which might ſeeme to beare any proportion to this barbarous punishment? Alas euen nothing at all! I, I, a loſt creature, am the

whole cauſe of thy being ſo dolorouſly torne, and put to ſuch huge confuſion. O haynouſneſſe of my ſinnes, woe be to thee, ſince to clenſe them it was neceſſarie for the ſonne of God to vndergoe ſo cruell tormentes. Be thou therfor, (ô deuoute ſoule redeemed by the deare bloud of Chriſt) alwayes myndfull of thy Sauiours whipping and returne him the obſequiouſneſſe of a diligent gratitude, out of an affectionate cõpaſſion of hart. And ô thou religious ſeruant of God, who leades the ſtrict life of a monke, caſte the eye of thy conſideration frequently this way. For if any thinge of difficult, any thinge which is contrarie to flesh and bloud occurre, it's made a light and eaſie burden by the conſideration of Ieſus ſcourged. When therfor you are to be corrected for your faults, as alſo when you are to receiue a diſci-

pline for your defects, call presently to mynd, that most inocent Iesus was turned naked, and cruelly whipped for your sake; and prepare your selfe willingly and of your owne accorde to take a discipline in memorie of our Sauiours whiping, and for the expiation of all your offences. Kneele humbly downe vpon your knees, lay by your scapular, putt off your habit, bowe downe your head, and subiect your whole bodie to a regular discipline, and while the stripes are inflicted vpon you for your correction, ruminate deuoutly in your hart: *Because I am prepared for stripes, and my sorowe is still in my sight*: Washe me, ô Lord, more and more from myne iniquitie, and clense me from my sinne. I haue onely sinned against thee, and haue done euill in thy sight, and therfor I iustly deserue to receiue a discipline: for better

is it for the preſent willingly to ſubiect our ſelues to temporall paines, then afterwards to be iudged to eternall torments. For ſuch as refuſe now to be whipped w th Ieſus, ſhall in tyme to come be excluded from the Kingdome of Chriſt in qualitie of vnworthy children.

3. O more then moſt ſweete Ieſu, who waſt more vnmercifully whipped for me a moſt vile ſinner, grant that I may behold all the wounds of thy torne body with an afflicted harte, and inwardly to kiſſe them, with the moſt ardent loue and deuotion of my ſoule, whence I perceiue the odour of life, and the hope of eternall ſaluation doe flow to me. Inflame me with the fire of that immenſe loue of thyne, wherwith thou waſt conuinced to loue me, when thou didſt moſt patiently daigne to endure ſo many cruell ſtripes for me

thy ſlaue, adiudged to eternall death. Contribute the aſſiſtance of thy grace to myne infirmitie, when the heauie loade of tribulation may chance to ſurpriſe me, leaſt being oppreſſed with the violencie therof I may be caſt downe, or at leaſt, be inordinatly diſcompoſed therby. But being alwayes myndfull of thy vniuſt whipping, I may be found moſt mylde in all aggreeuances. Grant that I may share in thy ſufferances: and by the chaſtiſements of a ſonne, excite me to amendement: to thend that I being humbly chaſtiſed, I may be more agreable to thee for the tyme preſent, and more glorioufly exult with thee, in tyme to come; where all the Saintes reioyce in the eternall victorie of their patience, all feare being banished for euer.

THE XV. CHAP.

How Ieſus was ſtript, derided crowned and ſmott vpon the heade.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt thou glorious and reſplendant crowne of glorie, for thy many vnheard of ſcornes and vexations, by which thou beganſt a new againe to be exerciſed by thy impious tormenters, while baſe ſoldiers ledd thee out into the iudges Court or Pallace; where in the midſt of the whole regiment thou waſt diſhoneſtly ſtript naked, and a read coate putt vpon thee in deriſion, that thou mighteſt couer vs with the habite of ſanctitie and adorne vs with the beautie of good mãners who are deuoyde of all vertue. I

prayſe and glorifie thee with a peculiar deuotion of a compaſſionat harte, for the huge paine which thou didſt moſt patiently ſuffer in thy ſacred heade, by the crowne of thorne, for vs baſe wormes of the earth. For then was that moſt holy head of thyne (ſanctifyed farre aboue all the Nazarites) incompaſſed with ſuch a woode of thornes, and ſo cruelly pearced euen to thy moſt tender braynes, that large ſtreames of pretious bloud ſo gushed out all ouer thy nexke and eares, ouer thyne eyes and cheekes that they rendered thy louely face, which was ſcarce as yet dryc from the iewes ſpittings, wholy goarie and deformed. O too too lamentable a ſpectacle! To behold the ſonne of God ſo ignominiouſly and cruelly crowned, in whom noe ſinne was to be found. O moſt cruell rage of the ſoldiers, who were not ſtrucken with hor-

rour, to wound ſo holy, ſo beautifull, ſo noble and venerable a head, with ſo many sharpe thornes. Nay they durſt euen ſcornefully ſalute him, the kinge of Angells, ſmite him and braueing shew him to all the people. O moſt milde Ieſu, ſouueraignely amiable kinge, thou crowne of Confeſſours, ſtrength of Champions, beatitude of thoſe that raigne, and model of all thy followers, how vilely and ſcornefully art thou treated for my ſake? how barbarouſly art thou tortured? with how many confuſions art thou loaden exteriourly, and with what multitudes of ineffable paines art thou wholy poſſeſſed interiourly, that thou mighteſt deliuer me from eternall confuſion and the tormentes of Hell? That thou mighteſt roote the thornes of vice out of my harte, and crowne me with a crowne of neuer fadeing glorie

and honour in heauen.

2. I praiſe and honour thee, for that ſcornefull ſalutation, and falſe adoration which was exhibited to thee, when thoſe Miniſters of crueltie, kneeling downe before thee, greeted thee with bitter blowes, diſdaynefully adored thee, and ironically ſtyling thee Kinge, they cryed out with fowle mouthes, ſaying: *Hayle kinge of the iewes.* Ah mortall man, thou ſlaue to ſinne, behold to what tormentes, and contempts the onely begotten ſonne of the eternall father is expoſed for thy loue. Lay open the eares of thy hart, and diſſolue thy hardneſſe into pious ſighes and teares vpon Pilate ſomons, ſaying. *Behold the man.* If there be then any bowells of pietie left in thee, contribute ſobbs and teares to the Authour of the vniuerſall. I prayſe and bleſſe thee, ó Ieſu, moſt worthy of all

honour, for that moſt contemptibly geering homage done to thee, while a weake reed was thruſt into thy hand, in lieu of a royall ſcepter, to adde to thy greater confuſion, as though, thou hadſt bene a rashe vſurper of dignitie. I prayſe and extolle thee, for the heauie blowes shewred downe vpon thy wounded heade, when thoſe vilains deuoyde of all pittie, thoſe moſt cruell tormentours, forced the thornes into thy ſcull by violét blowes of the reede, and with their venimous tongues threw the ſtinking ſpittle of their foule mouthes againe and againe vpon thee. Goe out now, ó you daughters of Hieruſalem, and behold Kinge Salomon with his crowne with which his mother the Synagogue of the iewes, crowned him the day of his Paſſion. Behold how great he is who goes out, with how great affliction and contumilie he is

publickly produced vpon Pilates commande, that he might appeare à ſpectacle of miſerie to the eyes of all men. Verily to beholde this ſpectacle, is a ſubiect of cõmiſeration: to ponder it, a matter of huge ſorrow: and vpon it deuoute loue exacts compaſſion, at our hands.

3. Behold! moſt patient and myld Ieſus goes out of the Iudges Tribunall, wearing vpon his head a crowne of thorne and a purple garment, to trye whether the furie of a perfidious people may be moued to compaſſion, in ſome meaſure at leaſt, by viewing him ſo enormiouſly abuſed and tormented. But alas, alas, the malicious rable is more and more incenſed to wroth, and while the Preſident cries out in publicke. Behold the man they crye backe againe with more rage then euer. *Away with him, away with him, crucifie him.* O thou faithfull louer of Chriſt,

hearnig of all theſe thinges, draw them into thy interiour, and trẽble and waxe pale vpon the exceſſe of his dolours. Beate thy breaſte, powre out flouds of teares, and caſt thy ſelfe proſtrate in the ſight of Ieſus crowned, bearing the reſemblance of a Kinge, and yet being replenished with the confuſion of a moſt deſpicable ſlaue. Who to wayne vs from humane glorie, and to extinguish the plague of pride in vs, ſubmitted himſelfe to the horride miſeries of torments. O thou man then who art of a clayie condition, blush to follow wordly glorie when thou beholddeſt the moſt noble head of thy Lord and maſter ſo inglorious. Blush to proue a delicate member, vnder a head crowned with thorne, and vnder a ſupreame Maieſtie abaiſſing himſelfe to hard and abiect ſufferances. Seeke not thou the liberties of a leſſe ſtrict life,

but rather imbrace the feruour of a more auſtere. And ô all you ſonns of pride who breath after high thinges, and beare your head aloft, to appeare more worthy then others (while euen by that endeuour, you are worſe.) Blush to appeare ſpruſe and neate, in the preſence of a ſcourged and crowned Ieſu: you who adorne your ſelues in ſilke and gemmes; you that ſett your mortall, and dayly dying flesh, in gold and ſiluer, you, finally, who weare rich myters vpon your heades for oſtentation you, I ſay, neuer looke backe vpon the worke of your redemption, to conſider with how cruell torments you were redeemed.

4. But be comforted, ô thou poore contemptible and vlcerous Lazarus, and thou too, who euer thou art, that are eſteemed deſpicable in this world; becauſe

thou doſt more reſemble Ieſus, of Nazareth in his infirmities and contempts, then dines in his wicked wayes, though otherwiſe clade with ſilke and purple. And thou ó hooded monke, be not ashamed to weare a groſſe and patched habit: becauſe it is thy ſpeciall glorie before God and his Angells, if in a rude and homely habit, thou appeareſt more adorned by thy holy behauiour and manners. It's a great confuſion to a Monaſticall perſon, if he ſeeke for a habit of finer cloth, who otherwiſe ought to be deade to the world; and in the vſe of all things to imbrace pouertie. O what a true and delicious conſolation doth the deſolate religious find in his affliction, who neglects not frequently to ruminate Ieſus his sharpeſt crowne of thorne, with a moſt ſorrowfull hart. As often therfor as you ſuffer anxieties, be

myndfull of all the thornes which Ieſus ſuffered, and your ſufferance will be ſweetned, yea though you ſhould be exaſperated by others, or endure ſome grieuous head ache, or happly (which yet is more hard) if you ſhould be torne in peeces with the thornes of frequent detraction. It is farre more happie to be afflicted with afflicted Ieſus for the preſent, and with crowned Ieſus to weare a crowne of thornes, by ſuffering ſundrie tribulations, then by liuing at our owne pleaſure and liking, to ſuffer herafter the torments of Hell fire, and (which will torment the damned beyond all torments) to be eternally ſequeſtred and caſt out from the moſt delightfull face of our Sauiour Ieſus, and the ſweete ſocietie of all the bleſſed. O how ioyfull, and free from all feare will he ſtand before the face of the eternall King,

ſt the laſt and dreadfull iudgement, who now is not aſh med to ſuffer the opprobrioufneſſe of his confuſion, and the corporall paynes of his paſſion. O how agreeable and deare to God is that ſoule, and how fruitfull ſhall his meditation be fou d to be, which is inwardly torne in peeces by the Paſſions of Ieſus; wounded in hart with his wounds, and in contemplation of his death, dyes the death of loue.

5. I lament and weepe vpon thee good Ieſu, thou who art patient, myld, cruelly whipped, baſely mocked, and moſt painefully crowned for my ſa' e. And that I may be able to lament yet more fully, I humbly begge the grace of hart-pearcing contrition. Hence low proſtrate at thy feete, I adore thy venerable Maieſtie, contemptibly depreſſed in humane nature, and inwardly petition

thee with lipps deuoted to thee, that thou wouldſt legibly imprint, and ſtronglie faſten that lamentable forme of thy ſweete countenance to the rootes of my hart, ſuch as it then appeared, when thou waſt caſt out by all men as an abominable leper; and when, being crowned with thornes, thou waſt produced in a confuſed manner to be a publicke ſpectacle. Let this poore and miſerable shape of thyne, enter into the ſecreete corners of my hart, and let me be therby ſo effectually moued to compunction, and ſorrow, that what euer is mundaine and curious, may perish from my ſight; and all that is carnall and luſtfull, may be quite extinguished; that all that is diſguſtfull and abiect may waxe ſweete and agreeable for thy ſake. Let thy ſacred ſuffe-rance ſubdue my vicious affe-ctions, and let thy moſt grieuous

ſorowes,

ſorowes, mitigate my daily preſſures. Let the ſacred repreſentation of thy crowning, being ſeriouſly and profoundly reflected vpon, afford me a great ſolace amidſt my aduerſities, and confirme me againſt thee looſe incurſions of impuritie; for a mynd imployed in diuine thinges, and giuen vigourouſly to compunction, is freed from euill cogitations, and is protected againſt the enemys darts which shewre in vpon vs.

6. Stri ppe me alſo, ô Lord Ieſu, from all ſtayne of proprietie. Adorne me with true vertues, & grāt me to be cheerefull when I chance to be vnderualued, that I may learne mildly to ſuffer that neceſſaries be taken from me; and to haue noe indignation, though old thinges should be rendred for new, or ruder attire should be returned me for finer. Let me not murmure

againſt thoſe that deride me, nor contend with thoſe that chide me, but that I may admitt of (with patient hart for the ſaluation of my ſoule, in memorie of thy crowne of thorne) all penalties and confuſions that may befall me. Finally breake downe the hardneſſe of my harte, and ſtrike through the midſt of it, with one of the sharpe thornes of thy crowne, that all corruption mixed with my flesh, may flow out of that wound, and that that great dart of thy ſacred loue may remayne hard fixed therin; to the end I may be ſo happie as to be abſolutly purged from the thornes of vice, and the brambles of temptations, and be ſowen with the ſeedes of vertue. So that the earth of my hart which was infected by the firſt curſe, may by the infuſion of thy bloude receiue a new bleſſing. That for the thorne

of enuie, the roſe of charitie may ſpring vp to me. For the bramble of luſt, the lillie of chaſtitie: for the burre of vanitie; the violet of humilitie; for the bryer of sharpneſſe, the flowre of myldneſſe. Amen.

THE XVI. CHAP.

Of the vniuſt condemnation of Ieſus to the death of the Croſſe.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chr. Authour of life, and rule of iuſtice; for thy vniuſt condemnation to dye, without any fault committed, while a ſeditious homicide vnworthy to liue, was ſaued. O too too peruerſe iudgement, and vnfortunate exchange. For when

a great commotion began to ryſe among the people, and the iudge could by noe meanes appeaſe the rage of the iewes, he ſat in his Tribunall, and pronounced this wicked ſentence againſt thee: that Barrabbas the theefe should liue, who was guiltie of death by his owne capitalle cryme, and that thou who waſt pure and lyable to noe offence, waſt condemned to to the Croſſe, to be punished by a moſt infamous death. Alas alas, what are the iudgements of this world, and how farre is iuſtice banished from it in this behalfe, when once the impious begins to gett dominion? Behold how the iuſt man doth perish, nor is there any found to deliuer him. Ay me, he that telles truth is deliuered ouer to deceiuers: the impious ſlaue whippes the pious maſter: the innocent lambe is giuen vp for the nocent; a theefe is choyſen for

Chriſt, and Barrabbas bound in chaynes is releaſed for Ieſus of Nazareth: the lambe is exchanged for the wolfe: a Sainte for a cryminall, the beſt for the worſt, a naughtie man eſcapes, and a true God is punished. Darkneſſe is preferred before light vice before vertue, death before life, durt beforegold, a ſhell before a gemme, a baſe vilaine before generoſitie it ſelfe. Who is able to heare this with out deepe ſobbs? Who would not waxe wrothfull againſt the iewes? Who would not blame the iudge? For let him wash his hands as much as he will; let him excuſe himſelfe before men; how euer he did it for feare of Cæſar, and was euen compelled to't by the iewes importunitie, yet is he not wholie free from guilt, ſince he knew well that they had deliuered him vp out of enuie. Better better had it bene to haue loſt his

temporall principalitie of honour, then to haue condemned him whom he knew to be iuſt and innocent. More gaynefull had it bene to haue loſt the whole world, then to haue treſpaſſed againſt God, and to haue putt Chriſt to death.

2. O how terrible a iudgement ſhall it be at the laſt day, to the impious and incredulous when God our iudge, who is now vniuſtly iudged, ſhall appeare in the glorie of his Maieſtie? Then ſhall the pious and faithfull reioyce, who are now contriſtated at the vniuſt condemnation of their Lord Ieſus Chriſt. Then ſhall they be ioyfull and ſecure, who now patiently endure the preſſures of the world, iniurious loſſes, and their owne contempt. Opious and ſweete Lord, who waſt vniuſtly condemned by the Preſident Pilate, and ſentenced to the infamie of the Croſſe; grant that I may hum-

bly vndergoe the ſentence that's pronounced againſt me in the Chapter of faults, and not imprudently iudge my Superiour, nor ſett vpon my accuſer with iniurious language, but by the example of thy patience, tend to the like vertue of ſilence: and not to take it heynouſly to be trode vnderfoote by thoſe that are more powerfull then I, but to leaue all iudgement to thy diſcuſſion. For the ſeruant is not greater then the Maſter. If a falſe doome were pronounced againſt thee who art the iudge of all men, nor didſt thou yet withſtand thy aduerſaries violence, who waſt in nothing ſubiect to any fault, how much more ſutable will it be for me to ſuffer, and lowly to ſubmitt my ſelfe to monaſticall cenſure, who haue frequently offended in many thinges Help me therfor ô my moſt mylde Lord, promptly to beare the

yoke of ſubiection, and the rodde of correction, and let tribulation moue me to call thy dolours to mynd, in whatſoeuer aduerſitie may befall me.

THE XVII. CHAP.

How Ieſus caried his Croſſe being ledd out to Caluarie.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt, thou true vine, way of life, and our ſaluation, for thy publicke carying of thy moſt heauie and ignominious Croſſe, which thou didſt daigne humbly to vndergoe and moſt patiently beare for the redemption of all mankind, that thou mighteſt bring backe the loſte sheepe (which thou hadſt long ſought, and found out with much labour)

ypon thy shoulders to the harbour of heauen. I prayſe and honour thee, ô thou generous ſtandart-bearer of our Chriſtian warfare, for that ſorowfull and confuſed ſpectacle of thyne when thou was ignominiouſly ledd, with the heauie Croſſe vnmercifully loaden vpon thy shoulders, out of a famous Citie; wherin thou hadſt formerly appeared ſo glorious for thy doctrine and miracles, but now, by the inraged madneſſe of all the people, thou art reputed in the midſt of the moſt wicked, in qualitie of the companion and ringleader of theeues and rogues. And art to be putt to death vpon the higheſt gibbet. I prayſe and glorifie thee my beſt Ieſu, for that moſt hard and troubleſome proceſſion, and ſtrange pilgrimage vndertaken for our ſakes, for euerie paynefull ſtepp thou tookeſt, for the exceſſiue wearineſſe of thy body

wrought downe by thy precedent tortures; for thy troubleſome aſſent and deſcent in that rugh and vncouth way with the heauie Croſſe vpon thy backe; for thy precipitated agitation, and barbarous traitement of the peruerſe route which accompaigned thee, who rudely commanded and puſhed thee, on, further then thou waſt able, cruelly ſpurring thee on behind, and ſtrongly haleing thee on before, and pittifully toſſing and turning thee on all ſides. For alas thou waſt vnmercifully ouerſwayed, and euen crooked downe, and oppreſſed with the too heauie loade which thou waſt compelled to carie to the toppe of Caluarie. Ah, ah, neuer hadſt thou yet ſo ſtrange a iorney: neuer didſt thou walke ſo rugged a paſſage: neuer didſt thou beare ſo heauie and paynefull a yoake.

2. I prayſe and extolle thee for

that greateſt vnderualuing and diſreſpect which thou ſufferedſt by vile perſons who ledd thee out, trayled thee, and inſulted vpon thee: for the multitudes of opprobrious words which they threw vpon thee: for their derogating from thy inocencie by their falſe relations in the way: for the inſolent exulting of thy enemyes hugely reioyceing at thy cruell death, and ſcandalous hanginge, vpon the Croſſe. In the mideſt of thoſe aduerſities and labours which thronged in vpon thee on euery ſide, thou marchedſt on like a myld lambe, which is ledd to ſlaughter, hauing thy mynde ſtill fixed vpon our ſaluation, commiſerating the iewes blindneſſe, and bemoning the malice of thoſe that ledd thee. I prayſe and bleſſe thee for the hartie affection of thy friends and the abundance of teares which they compaſſionatly powred

forth. For the deuoute companie of thoſe mercifull women who bitterly lamented thy ſad condition, who with mournefull countenances, and weeping eyes caſt downe vpon the ground, followed thee ſteppe by ſtepp. But thou with a myld ſpeech and addreſſe made to them forbaddſt their teares, ſaying: *Maydes of Hieruſalem doe not you weepe vpon me, but weepe vpon your ſelues, and vpon your children; for if they doe this in greene wood, what ſhall be done in drye?* O how great was then the ſorrow of all thy deare friends, and what lamentations, in particular, did the holie women make, who eyed thee with a vehement affect of compaſſion, nor yet were they able to haue acceſſe to thee, much leſſe to deliuer thee from death.

3. But ô what an vnconceiueable dolour did ſeaſe vpon and wound the motherly bowells of the B.

Virgine Marie, when she beheld her onely and moſt dearely beloued ſonne carying his Croſſe vpon his backe, and conducted to dye? O how more then moſt willingly would that bleſſed mother of thyne, the moſt pious Virgine Marie, haue ſuſteyned (had it bene granted her) the moſt shamefull ignominie of the Croſſe in thy place! and how quickly would she haue choysé to haue dyed for thee, had she knowen that to haue bene agreeable to thee! But what she could not performe in her earthly body, she moſt perfectly accomplished in hart and deſire. For she that loued thee moſt feruently, shared more in thy ſufferance, was more afflicted, and moſt truly caries thy croſſe with thee. For thy inſcrutable dolours neuer entered ſo deeply into the harts of any of thy louers, as they ſuncke into the louing ſoule of thy onely deareſt

Virgine Mother, whoſe charitie, was moſt excellent aboue them all Nor arewe to doubt but that thy moſt ardent louer Marie Magdalene, (who was readie to fall downe through exceſſe of ſorrow and teares) had willingly ſnatched away the croſſe, and had bene moſt readie to carie it a pace for thy ſake, ioyning herſelfe with the Virgine mother by a new endeuour. Hence too, thy internall dolour was doubled by many occaſions, beſides thoſe which afflicted thee exteriourly : to witt the Diſciples diſtraction, and mothers ſorrow, the greeuous ſcandall of many, and their diffidence who deſpaired of thy reſurrection. For the faith of the reſt except the B. Virgine alone, was shaken, or ſeemed euen to be quite deade.

4. O religious Diſciple of Chriſt, make haſte alſo to become the carier of Chriſts myſticall Croſſe.

Endeuour to follow the footſtepps of thy Redeemour, if thou deſireſt to attayne to eternall ioyes. Doe not dreade and abhorre the short labour of penance, nor deſire to haue the rigour of diſcipline diminished, but repute all litle and light which is commanded by the inſtitution of the order: willingly accomplish what euer holy obedience exactes. If thou findeſt it a difficult thing to obey euery commande, make reflection that Chriſt obeyed harder commands for thee, euen to the looſing of his life vpon the moſt infamous Croſſe. Obſerue then the ſtrict rule of forefathers; forſake not the path which leades to life. Decline the eaſier part which bringes daſterdly ſoules to miſerable ends. Thou didſt in verie deede take the Croſſe vpon thee, when thou didſt enter into religion: and thou didſt yet bind thy ſelfe harder to the

Crosse, when thou maydst thy profession. To conuerse iustly and holily in religion, is to imitate our crucifyed Lord. Thou beareſt thy Crosse ioyfully, if thou goeſt feruently on in the order: but if vnwillingly and with murmuring, thou shalt not receiue Ieſus his glorie, but the punishment of the wicked theefe. Now if you ſuffer all myldly and cheerefully, you haue in great part vanquished the malignant enemye. Doe not therfor feare the ſtrictneſſe of the order, nor count the length of the dayes, the charitie of Chriſt, and the ſweetneſſe of a good life, will lighten the burden of your labours and paines. For you haue a Predeceſſour of a more auſtere life, and a guide who leaues a moſt excellent copie, to witt Ieſus the ſonne of God, that great Patrone of the Crosse, who throughly experienced in himſelfe the heauineſſe ther-

of. Follow your ſauiour then by the way of the Croſſe, neuer abandoning religion : nor yet relaxing the diſcipline of a feruent monke, and you are happie for euer and euer. For had your reſolution bene to inioy wordly delightes, and to haue the free vſe of your owne will and fortunes, you had remayned ſurely in the world. But now hauing followed Chriſt by entering into religion lay ſure hold of the ſtate of life which you haue promiſed. Pray to Ieſus, powerfully to aſſiſte thee. For he who firſt gaue thee the grace happily to begin, will giue thee more happily to accomplish the ſame.

5. O moſt beloued Ieſu, Prince of the Kinges of the earth, Rector of the Angells, and ſtandart-bearer of all Chriſtians, who bore thy Croſſe vpon thyne owne shoulders, in the preſence of the Iewes, who ſcoffed and derided

thee, for the ſaluation and example of thy ſeruantes, grant that my ſlowneſſe may follow thee in this dolefull proceſſion: and forſake me not before the appointed tyme of my death, but bring home my pilgrime ſoule, out of this mortall body, to the mountaine of Caluarie, that mountaine of myrre and frankeincenſe, where thou waſt crucified, and dyed for me, that being armed with the ſigne of the Croſſe I may vnder it take breath and repoſe with thee. Grant, me to begin againe a new feruour, and neuer imitate the light behauiour of lukewarme ſoules, but to haue the picture of thy bearing the Croſſe ſtill placed before the eyes of my hart and to flye the various curioſitie of mutable thinges. Be thou the guide of the narrow way I am to paſſe, and the companion of my pilgrimage, my helper in oportunities,

my comforter in aduerſities, and my fellow labourer in my many great labours, which I haue vndertaken for thy names ſake. Aſſiſte me to ſupport the burden and heate of the day, that I may be continually able to follow the Conuent in all the houres, and holy obſeruances. And grant that in all my great anxieties and preſſures, I may be myndfull of thy exceeding wearineſſe vnder the heauie loade of the Croſſe. For ſcarcely is that which I vndergoe, to be eſteemed a ſmale parte of the leaſt burden imaginable when I looke vpon the greatneſſe of thy waightie Croſſe.

6. I will therfor willingly and witsfully beare the burden of the religious life which I haue choyſen and vndertaken, relying alwayes vpon thy gracious aſſiſtance becauſe though for a tyme thou permitteſt me to be troubled, to

augment the merite of my humiliation, yet afterwards thou doſt aſſiſte me in its due tyme and manner, according to thy great clemencie. Teach me to breake myne owne will, and to be content with a few thinges, nor to looke after libertie to walke abrode. Let my hands be putt to labonr, and my hart imployed in the meditation of Scriptures. Let all the parts of my body ſerue thee, and let all my ſenſes be kept in vnder diſcipline: and shutt vp my pouertie and nothing, among the true Croſſ-bearers. Be the acquaintance of ſecular perſons farre from me, and extinguish in me all affection which is according to flesh and bloud. Let me not be delighted in externall thinges, nor linger in vaine fables, but contrarily to vſe a vigilant endeuour ouer my interiour, and to applie my ſelfe to ſecreete ſorrow and

mourning, produceing plentie of ſighes and lamentations for my multiplied ſinnes and negligences. What ſoeuer retards my aduancement in the way of vertue, let it be caſt away. May I follow the way of thy contemplatours, who are able to tranſcende all things with a peaceable and moderate mynde. Let me carefully call thy croſſe to my memorie which thou louingly boreeſt for my ſake, that I too may be inflamed with the loue of the Croſſe, and by meere obedience to reſigne my ſelfe dayly to to thee: and grant that I may patiently beare the burden which is putt vpon me, till at length I attayne to the deſired place of ſaluation and peace.

THE XVIII. CHAP.

How Ieſus was crucified naked and of his high and long hanging vpon the Croſſe.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt thou moſt benigne maker of man, and repairer of corrupted nature, for thy bashfull nakedneſſe at the foote of the Croſſe, when in the ſight of all the people, and of thoſe roaring lions prepared to deuoure, thou waſt publickly ſtript, and ignominouſly layd naked, thy garments being made their prey. In this lamentable caſe thou ſtoodeſt with much shame and trembling, being couered onely with a litle linen cloth, and crowned with a crowne of thorne for thy diademe, thou becamedſt the vtter ab-

iection and ſcorne of them all. Thou hadſt then, nothing at all left thee belonging to this world, but like a poore bannished pilgrime, yea the pooreſt of all the poore, thou waſt deſtitute of all meanes, and humane helpes. For euen as that firſt Adam placed in Paradice, before his fall, inioyed a free and naked libertie, ſo thou now aſcendeſt the Croſſe naked, to reſtore vs loſt Paradiſe, out of which he was caſt by ſinne, and quite banished from thence. For to thend loſt inocencie might be reſtored, and man might be clothed with the habit of vertue, and be made worthy of life euerlaſting, thou didſt permitt thy garments to be taken from thee; thy ſelfe to be replenished with ſorrow and confuſion, and at length to ſuffer a moſt painefull death. I prayſe and honour thee, ó thou moſt ardent louer of mans ſaluation, for

thy moſt cruell extention, and being racked vpon the woode of the Croſſe which thou waſt vnmercifully throwne vpon: for the sharpe peirceing of thy hands and feete by the boiſterous nayles ſtrucken through them, the noyſe wherof might be heard a far of and moue the hard hartes of the beholders to teares.

2. Alas alas, thou art ſo hard faſtened to the Croſſe, that the vaynes of thy body being preſently broken, riuers of pretious bloud gushed out from diuers partes. And then thou waſt ſo roughly ſtretched out in lēgth and bredth, as though thou hadſt bene a verie skinne, ſo that all the members of thy ſacred body were diſſolued, and all thy bones might haue bene counted. Thou didſt ſuffer thy hands and feete to be bored through by the wicked, that thou mighteſt pay the great debt which Adam

Adam had contracted (by putting out his hand to the forbidden tree) by thy holy hands nayled to the Croſſe, and wash away the infection of the old cryme with thy innocent bloud. I prayſe and glorifie thee for being ſo high reared vp vpon the Croſſe, and for thy longe hanging vpon that contemptible woode, which was then accurſed by all the Iewes, but bleſſed at this day by all Chriſtians, and honoured incomparably aboue all the trees of the woode. Here vpon didſt thou hange about three houres or more for our ſaluation, working the great and wonderous myſteries of the Croſſe which were to be of ſo great aduantage to the whole world. To witt thou waſt exalted farre from the earth, that thou mighteſt rayſe and draw vp the pious harts of the faithfull to thee, leaſt they might remayne flutering about low and baſe de-

lightes : that thou mighteſt melt the louing hartes of thy deuoute ſeruants into compaſſion , and rayſe them vp with more feruour by the repreſentation of the Croſſe : that thou mighteſt tryumphe ouer the powers of the ayre , powerfully and publickly in thyne owne perſon : That thou mighteſt humbly pray for the tranſgreſſours of thy law , and giue a plenarie indulgence to all true penitents : and that by thy death thou mighteſt friendly pacifie , and intirely repaire all that is in heauen or in earth.

3. Behold now , ó thou moſt faithfull ſeruant of God , and with a ſorrowfull hart , and a mournfull countenance contemplate thy God and redeemour hanging betwixt the two armes of the Croſſe : ſee how thy beloued expoſes himſelfe naked to be conſidered by thee. He ſtayes with

faſtened feete to expect thy coming, and wishfully affords thee a free acceſſe. He ſpreads abrode his moſt louing armes; he shewes his open wounds; and bowes downe his head to preſent thee a kiſſe, being readie to receiue thee into grace againe, and without delay to pardon all thy ſinnes. Approche then to the Croſſe without feare, touch the picture of the Croſſe with an affectionate hart, imbrace it ardently, hold it firmely, and kiſſe it moſt deuoutly. Caſte thy ſelfe proſtrate at the foote of it, lye there, adheare to that ſanctified ground, and depart not thence that at leaſt thou mayſt be ſo happie as meete with ſome litle droppe of that ſacred bloud which trickles downe, or heare the words which he ſpeakes from the Croſſe: or finally ſtand by him in the end of his agonie. What earth ſoeuer receiues Ieſus

dying, let it receiue thee too: and whereſoeuer Ieſus is buried, let there be alſo the place of thy repoſe, that there may be but one graue for him and thee, who is but one ſpirit with thee. Pay him the dutifull Tribute of thy lamentations; enter into the ſecreete of thy harte, let thy crucified Lord find thee, his pious and ſadd diſciple, there, gratefull, deuoute, internall, and amourouſly drawen into his woundes, that the whole world may be crucified to thee, and thou to it. Let Chriſt alone be life to thee, and to dye with him be thy greateſt gaine. Be it farre from thee to glorie, ſaue in the Croſſe of thy Lord Ieſus Chriſt. Be it farre from thee to be confident in thyne owne merits, becauſe thy whole ſaluation and redemption is placed in the Croſſe of Chriſt, wherin thou oughteſt moſt firmely to repoſe all thy hope.

By whom thy ſinnes are pardoned: from whom the riches of merits doe flowe, with whom are the rewards of the iuſt, which are payd according to the merites of euery ones workes.

4. Studie then by the example of your crucified Lord, to caſt from you the heauie burden of terreane thinges, and to free your hart from all the impediments of your interiour libertie, to liue farre remote from paſſionate imaginations and cares, and to conuerſe in the pure nakedneſſe of truth: that you may nakedly and ſimply imitate your naked crucified maſter, by the contempt of your ſelfe, and all tranſitorie thinges and that you may be made fitt and able to be nayled to the Croſſe, by ſuffering the ignominies and detractions of men for the burning loue of thy redeemour who ſuffered for thee. Learne to

reioyce when you are vnderualued and contemned. To be ſorrowfull for other mens trangreſſions: yea and pray that all may be changed to the better. Repute your ſelfe worthy of contempt. Wish their ſaluation who are oppoſite to you. Repoſe noe great confidence in men: few are found faithfull in our neceſſities; and conſtant friends are very rare. Yet neither wonder at it, nor let it be troubleſome to you. Chriſt experienced the abſence of his friends, and the preſence of multitudes of enemyes; who yet neuer ceaſed to conferre benefits, and to meete with much ingratitude. Putt thy confidence in thy crucified guide, and thy beſt gouuernour. Remayne with him vpon the Croſſe, euen in the tyme of tribulation, and thou shalt obteyne grace, and victorie ouer all that oppreſſe thee. Prepare a place for

him, and lay open a passage to diuine grace by deuoute humilitie, and contrition, that you may drinke a comfortable sweetnesse out of the paines and wounds of Iesus: and striue to taste how delightfull it is to suffer contumelies and to be esteemed as nothing for his holy name.

5. Make election of your habitation with your selfe alone: cutt off the occasions of distractions: seeke comfort in the Crosse: resiste sensualitie: auoyd giuing occasion ofoffence. Doe not presently rush out to toyes. Be silent in point of thinges which concerne you not. Carefully conserue internall blessings. It becomes not one that is addicted to the passion of Christ, to fall into dissolute laughter: and it is an irreligious thinge to behaue ones selfe without grauitie. All these thinges are learnt in the passion of our crucified loue, and

happie is he who hath layd the fundation of his dayly exercise in it: for such an one shall make a more happie and secure progresse then all his companions, and shall feede of the fruite of the woode of life, whence he shall reioyce for euer and euer. O most holy Father, loo.e vpon the face of thy Christ, who hanges vpon the Crosse for the loue of me. Be propitious to me a sinner, who am inuolued in the netts of many sinnes, for the incomparable merits of thy onely begotten, who is nayled with nayles, and couered with goarie bloud: for he was wounded to cure myne iniquities. He will fully satisfie thee for all. He will be responsable to thee for me. I assigne thee him for my caution. I chuse him for my Aduocate. I imploy him for my Mediatour. I leaue him to defende my cause. He will dedamage all losses. He, the

bleſſed and heauenly fruite of the Virgines wombe, if it be ſo agreeable in thy diuine ſight, will amend all that hath bene done amiſſe. For he it is, moſt merciſull Father, whom thou heareſt with wonderfull delight, (and that inſtantly by reaſon of his incomparable loue, and ſingular reuerence) for my eternall ſaluation, and to the end that I may alwayes haue the hope and conſolation which is expedient, for the tyme preſent, and euen neceſſarie, after death.

6. O good and pious Ieſu, the choyſen ſonne of God, who by thy fathers commande, didſt voutchſafe to take vpon thee the ſubſtance of our flesh without the ſtayne of ſinne, and to offer it vp vpon the altar of the Croſſe for the ſaluation of the world, haue mercy vpon me thy ſeruant who demande pardon and grace. For-

giue me all my ſinnes, both old and new, whether committed againſt thee wittingly or through ignorance, for thy goodneſſe ſake, and for the infinite merite of thy paſſion. For thy merites farre exceede all the ſinnes of men, and much greater is the abundance of thy mercy, then all my iniquitie, though neuer ſo often iterated. To thee therfor I flye vnder the protection of the Croſſe, where I hope confidently to meete with more abundant mercy; and I ſigh to thee from the verie bottome of my harte, ſeeking the cure of my ſoule to ſaluation. I adore the ſigne of thy holy Croſſe, I honour the banner of the Croſſe. I kiſſe the foote ſtepps of the Croſſe. I begge the ſuffrages of the Croſſe. Gaue eare to me a miſerable ſinner; receiue backe thy fugitiue: cure him being contrite in hart: iuſtifie the ſinner. I

will not let thee goe, nor will I depart from thee, till I be admitted to grace againe. I beſeech thee my crucified Lord Ieſu Chriſt ſtrippe my hart naked from euery ſecular thing: Draw me vp by the armes to the hight of the Croſſe. I will follow thee, whitherſoeuer thou goeſt before me. willingly am I poore and naked with thee; as an vnknowen bannished man from the world: neighbouring and neere to thee but ſequeſtred from all terreane thinges. Strike my flesh quite through with thy feare, that I conſent not to luſt. Bore my hands through, that I loyter not in idleneſſe. Nayle my feete through that I may remayne conſtant and ſtable, ſuffering labours and dolours curragiouſly. Make thy nayles pearce through the midſt of my hart, and let them wound it with a wholſome and beloued wound, that I may all ſtreame ouer

with teares, through the vehemencie of my ſorrow and contrition, and through the ardour of loue make me to faint and fall from my ſelfe. Smyte me with feare, increaſe deuotion, let nothing relish with me more ſweetly, nothing ſticke more cloſely to the rootes of my hart, then Ieſus Chriſt, and him crucified.

THE XIX. CHAP.

Of Ieſus his wounds, and of the effuſion of his pretious bloud.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt thou Authour of our Saluation, moſt gracious beſtower of pardon, and moſt patient endurer of mans wickedneſſe, for all thy dolours, and ſtripes, and goarie wounds, which

were moſt cruelly inflicted vpon thy moſt noble and tender body, ſo that from the ſole of thy foote to the toppe of thy heade, nee part was left free from paine and ſtipes, but it was either a ſwelling ſore, or a painefull wound, or goarie bloude ſtreaming all ouer the body. I prayſe and glorifie thee with the moſt high veneration that my ſoule is capable of, with the interiour adoration of my hart, for that moſt plentifull profuſion of thy pretious bloud out of thy fiue ſacred wounds, and out of all thy other wounds in generall, litle and great, which shewre downe, and breathe out a ſouueraigne ſalue more pretious then any baume, to be the moſt efficacious cure of our ſinnes. Ah moſt myld Ieſu, thou waſt ſo forceably bruſed, ſquiſed and pearced through by thoſe moſt cruell executionours that all thy bodily ſttength being

waſted away, and all thy veynes being layd open, there was not one ſmalle droppe of bloud left in thy body; but all that ſacred ſtore which thou hadſt kept treaſured vp in thy hart, either liuing or dying, was piouſly ſpent for our ſoules vſe, and for the price of our ſaluation. O you fiue pretious wounds, moſt conuincing arguments of moſt ſingular loue, replenished with diuine ſweetneſſe, whence the poore ſinner conceiues a ſtrong hope, leaſt his guiltie conſcience might fall into deſpaire. Herein is found phyſicke of life, the ſourſe of grace, the plenitude of pardon, the latitude of mercy, the gate of promiſed glorie. What euer ſtaynes I contract whatſoeuer I commit by my fiue ſenſes, I purge, heale vp, and intirely wash away in thoſe fiue ſacred fountaines.

2. I prayſe and honour thee &

Ieſu Chriſt, thou onely beloued ſpouſe of the holy Church, for thyne ineſtimable charitie, wherby thou waſt pleaſed to redeeme my ſoule, in the bloud of thy teſtament, out of the bonds of the firſt tranſgreſſion, to purge it of all ſinne; and to inrich and adorne it with the merits of thyne owne vertues: to thend it might be duely ioyned and vnited to thee, and that it might for the preſent be ſanctified by grace, and for euer beatified by glorie, in thy kingdome of brightneſſe. Here, ô faithfull ſoule, thou muſt diligently obſerue with how great and noble a price he redeemed thee, who out of his free goodneſſe created thee to his image and likeneſſe: for thou waſt not indeede redeemed out of the guilt of the firſt preuarication, and the actuall committing of many offences which thou didſt willingly and of thyne owne accorde, with

corruptile things, as gold and ſiluer, but euen by the pretious bloud of the imaculate lambe Ieſus Chriſt. Who did not onely poure out his pretious bloud vpon the Croſſe to purifie thee, but left thee alſo the ſame bloud in the chalice to drinke, being taken with a faithfull deuotion in the comunion of the bleſſed Sacrament, wherby the dayly ſinnes of the world, are purged and cancelled. Alas how great punishmẽts will he deſerue, who eſteemes the bloud of the teſtament of the ſonne of God, to be polluted, and renders not due thankes to the wounds of our crucified Lord. Endeuour therfor ſtudiouſly to returne thankes to ſuch a louer, and ſo bountifull a benefactour, at leſt by ſome short prayer or deuoute meditation, either by day or night. Many of the faithfull being inflamed with the fire of his loue,

powred out their bloud for his ſake with a pious greedineſſe. Many alſo, in lieu of bloud, humbly offered vp the waters of bitter contrition, by communicating in his paſſions, in walkeing the hard wayes of penance.

3. Learne thou alſo by their example to crucifie thy flesh with its vices and concupiſcences: manfully to reſiſte tempations; to beare the Croſſe of voluntarie ſubiection euen vnto death: to offer vp the ſacryfice of a contrite hart vpon the altar of thy harte to Chriſt thy Redeemour, in ſteede of a bloudie martyrdome; to call to mynd the benefit and bleſſings of the Croſſe, by a diligent reflection made therof: and to ſeeke a place of refuge, from the furie of the enemye and perſecutor in the deepe wounds of Ieſus, as it were in the holes of the rocke. Succour me moſt mercifull Ieſu, in all my ne-

ceſſities, and dangers, in this warre-farre of ours. Stretch out thy hands ouer me, and protect me with thy right hand for euer. Grant me deuotion in my hart, truth in my mouth, vertue in my worke. Purge me from all the corruption of ſinne; cure my wounds with thy pretious bloud. Let nothing of obſcure and darke remayne in me nothing that is ſpotted, nothing infected. But grant that thy ſacred bloud which thou ſo prodigally powredſt out, may purifie me from all ſtayne, and ſo wholy ſanctifie me, that my ſoule and ſpirit being pure and intire, may be preſented to thee my creatour, at the dreadfull day of dowme, for whoſe ſaluation thou didſt ſuffer ſo many and horrible paines, and graciouſly didſt pay downe a treaſure of ſo ineſtimable value.

THE XX. CHAP.

Of Ieſus his pious petition for his enemyes.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt thou fountaine of pietie and ſweetneſſe, for thy moſt perfect charitie, and moſt deuoute petition for thy enemyes who were actually perſecuting thee, praying vpon the Croſſe with armes ſtretched out, demanding their pardon, and mercifully excuſing their offences, ſaying: *Pardon them Father, for they know not what they doe.* O word which contaynes in it all ſweetneſſe and mercy, ſufficient to mollifie the hardeſt hart of any ſinner, and to bring them to penãce. O moſt ſweete Ieſu

how much thou art giuen to pardoning! How easie to be appeased! how willing to shew mercy! O how great is the multitude of thy sweete mercys to all that loue thee, since thou shewedst thy selfe so pious to furiously persecuting enemys! To witt thou wast not wrought to indignation against those that crucified thee, euen whilst thou wast highly tormented vpon the Crosse. Thou tookedst noe reuenge vpon them that afflicted thee, not didst thou pray that the earth might deuoure those miscreants aliue: nor that fire from heauen might consume them in a moment; but thou didst shewre downe a most sweete word of charitie, like to a wholsome heauenly dewe: vpon thy most cruell enemyes, saying: *Father pardon them.* Herein did thy transcendant charitie, togeither with thy vnspeakable myldnesse

appeare, which could neither, be ouercome nor yet be taken off from a ſuppliant prayer. They cryed out crucifie him, crucifie him: and thou ſayſt F*ather pardon* They nayle thee with hard nayles, and thou excuſeſt their moſt enormious crymes, ſaying: *they know not what they doe.* O Chriſt how admirable is this pietie of thyne!

2. But alas how great is the peruerſitie of that obſtinate people which is not moued to compunction by words ſo full of charitie! And therfor thou didſt more bewayle their blind iniquitie, then thyne owne iniurie: and the commiſſion of ſuch horride crymes ly heauier vpon thee, and more afflict thee, then all the wounds which were inflicted vpon thee. They committ the verie worſt thinges they could deuiſe; and thou contrarily makeſt a returne to them, of what was moſt ſoueraigne

and aduantagious for them. And therfor it was a moſt pious and beſt worke to pray for ſuch criminall perſons, that they might be conuerted from their malice, and acknowledge that thou the true ſonne of God waſt incarnated. And ſo that memorable ſaying of Iſaye is fulfilled, which was moſt truely foretold of thee. *And he tooke the ſinnes of many vpon him, and prayed for his tranſgreſſours, that they ſhould not perish.* Who can now deſpaire of obteyning pardon for his ſinnes, when euen they mett with ſuch benignitie and myldneſſe, who crucifyed him who was to pardon them? Deſpaire not then my ſoule, though thou be otherwiſe guiltie of many crymes, engaged in many paſſions, and aſſaulted with a number of temptations. Noe poore wretch, for ther's yet hope of life. The bowells of pietie are layd open: the

croſſe, the nayles, the lance, and all Ieſus his fresh wounds are witneſſes of it. Enter my ſoule, enter into the deepe holes of thy crucified Ieſus: kiſſe the holes of his wounds. Imbrace the tree of life in the armes of loue. Lay hold vpon that ſureſt ſigne of thy ſaluation, to witt Ieſus hanging vpon the Croſſe. Adore him with a deuoute mynde. Intruſt thy ſelfe confidently in his faithfull hands. Reſigne thy ſelfe wholy to him. For he that vſed ſuch pietie and goodneſſe to his verie enemyes, will not fayle to proue much more gracious to thee who art ſorrowfull for thy ſinnes.

3. But if you deſire to be ſooner heard, if you wish to obteyne the grace of your Redeemour and to receiue a more plentifull mercy, doe you alſo with your whole hart pardon your brother who offends againſt you. Pardon him in ſmale

matters, that God may pardon you in great thinges, and pray for his ſaluation as for your owne. Thus doe, and you shall find grace, and by imitating Ieſus you shall be the ſonne of the moſt high, who commanded vs to loue our enemyes, and to pray for thoſe that perſecute vs. Further more, you treaſure vp heapes of confidence for your ſelfe againſt the houre of your death: if you learne to pardon all iniuries (when you ſuffer vniuſtly) and piouſly praye for thoſe that offende you. This pious petitioning for enemyes, beatified the Apoſtles in glorie, conſecrated Martyrs; dignified Confeſſours, adorned Virgines, and conformed all the Saintes to Chriſt, and rendered them worthy of eternall life. I beſeech thee ô moſt clement Sauiour Ieſu, thou who out of meere charitie didſt daigne to pray for thy enemyes, that thou

thou wouldſt pray for me too, out of the like motiue of feruent charitie, to thy heauenly Father, that he would intirely pardon all my ſinnes, and clemently free me from the paines due to the ſame. Grant that I may conceiue a good and firme confidence of thy mercie, and that I may neuer fall into deſpaire through the greatnes of my ſinns, but alwayes haue before the eyes of my hart, that thou camedſt into the world to ſaue ſinners, and that thou wouldſt ſuffer thy ſelfe to be nayled vpon the Croſſe, and dye for the wicked. Grant therfor that this hartie prayer which thou makeſt vpō the Croſſe for thyne enemyes, may proue ſouueraigne to my ſoule, and confirme it with a ſtrong hope of pardon therby; to thēd that what I am not able to attayne to by myne owne merits, I may effectually obteyne by thy holy mediation.

Grant that I may freely and ſecurely flye vnder the ſafe shelter of thy winges; and preſerue my ſelfe from all the guiles of the old enemye, by the inuincible ſigne of thy victorious Croſſe. Spread, I beſeech thee, thoſe vine branches of thy holy armes all ouer me; that euer, and anone, I may run to them for shelter, and ſo my poore and mournfull ſoule shall neither deſpaire, nor feare, at what houre ſoeuer thou shalt pleaſe to call it out of this miſerable world. And thou my pious and mercifull Lord Ieſu, receiue me a miſerable ſinner crying to thee, who place noe confidence in myne owne merites, but in thy greateſt mercy alone.

THE XXI. CHAP.

How Ieſus his garments were violently torne from him, and diuided &c.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt, Creatour of all thinges, and diſtributour of all bleſſings, that, being nayled to the Croſſe, thou didſt permitt thy garments to be violently and ſcornefully taken from thee, and deuided among the ſoldiers, who robbed thee of all, in an hoſtile manner; ſo that by their ſtrange exaction thou waſt diſinherited of the verie laſt farding ſo that they left thee not the leaſt peece of thyne owne clothes to couer thy nakedneſſe, nor ſo much as ſome poore linen to wrappe thy deade corps in, and honeſtly to

burie thee; For either waſt thou to be buried naked, or els a ſindon was to be bought by ſtrangers, and to be beſtowed vpon thee, out of pittie, as vpon a poore and needie perſon. O too too vnſatiable auarice of the ſoldiers, who were indeed noe ſoldiers, but rauinous robbers! O shamefull rapacitie of thoſe baſe ſergants, who blushed not to robbe Ieſus of his ſmale ſubſtance: compleating the prey of their inſatiable greedeneſſe, with the verie poore attire of our crucified Lord. For hauing deuided them into three partes, they aſſigned euery ſoldier his parte, the onely garment without ſeame remayning vntouched, which therfor they reſolued to caſt lotes vpon, becauſe they could not deuide it, without ſpoyling the texture of it. Ah moſt vnfortunate robbers, and moſt odious exactours, who had noe pittie at all of poore Ieſus who

hunge all naked, not returning him the leaſt parcill of his owne, not leauing his mournefull mother the verie hemme of his garment, for a memorie to comfort her. Noe they did none of all this, but contrarily by the Diuells inſtigation, hauing noe feare of future iudgement, they committed a moſt heynous ſacriledge.

2. O my deareſt Ieſu, thou contradicteſt none of all theſe thinges by word or worke, but ſuffereſt them all in ſilence. Certes by this loſſe of thyne, thou euidently sheweſt me, how I am to behaue my my ſelfe, when any neceſſarie thinge is taken from me. For thy bleſſed will is that I ſhould be more readie to endure temporall loſſes, then to recouer what belonges to me by good right. And I conceiue that our Sauiours garments were neither fine and curious for the workmanſkippe, nor notable for

the dye, but plaine and ſimple, and moſt reſembling thoſe of the poore people, or of an humble and homely fashion after the manner of the Nazarites, and the ancient Prophetes: not finely gathered by the inuention of any curious tayler, but rather wouen by the workmanshippe of the B. Virgine, by the art and inuention of the holy Ghoſt. Or els happly the Virgine mother had bought them for him, in his youth of ſome countrie people, with the price of her owne labours. O thou cheife workeman of the heauens, thou true God and man, to what an extreame pouertie art thou reduced? In his natiuitie he had ſcarce any poore linen clothes to putton: and now at his death, he's robbed of all his garments. Then he had onely a narrow manger to repoſe his tender infant members vpon: and now being depriued of all the

poore ſtore he had, he hasnot in the whole world, which he himſelfe made, a place wherin a litle to repoſe his heade, ſaue onely vpon the Croſſe: for as he came poore and needie into the world, ſo his bleſſed will is to depart out of the world like a poore and naked banished man. At his birth he was wrapped in ſwathing clouts: at his death pearced with nayles and lance. The conſideration of that deſpicable condition of his, exacts compaſſion at our hands: but that patient ſufferance calls vpon vs for our imitation. Be therfor hence forth more patient, when any neceſſarie thing is taken from you, or ſome thing you deſire is refuſed you. Learne to vſe a few thinges onely, and to be content with things more meane, and you will be free from murmuring, verie quiete in mynd, and gratefull to God almightie.

3. O who will make me ſo happie, as to haue any ſmale particle of the ſacred garments of my Lord Ieſus Chriſt, or at leaſt to touche them out of deuotion, or euen to kiſſe them, from whence ſo great vertue hath iſſued to cure the ſicke! O how holy are the reliques of thoſe garments, and in what veneration ought they to be, where ſoeuer they are found. Certes, had thoſe ſoldiers knowen their worth, they would neuer rudely haue cutt them in peeces, nor haue ſold them at ſo low a rate; but rather haue diligently conſerued them in ſiluer caſes, and haue payd due honour to them. For they were indeede more honorable then all the royall robes of Kinges, and all papall ornaments; nor are any prétious gemmes worthy to be compared to them. But thoſe impious rogues were not acquainted with their ſanctitie and venera-

tion: who out of a greedie desire to glutt their couetous appetite, were not able to taste the soueraigne vertue of those holy thinges. Alas it is a thing highly to be lamented, that so noble a robe was so basely torne, and borne away by casting lotes. Certainly had any powerfull and rich person among the Christians who now liue, bene there present, he had willingly putt downe a summe of money to haue redeemed those holy reliques out of their hands, or would otherwise haue procured some litle peece of them, and so inriched with that noble present, they would ioyfully haue returned home. And now, ô most sweete Iesu, thou patient sufferer of so many iniures, enable me to vnfold vnto thee, with a pious hart, to the magnifying of thy prayse and glorie, the thinges which the base soldiers wrested to thy confusion. Blessed

be that moſt holy and imaculate garment of thyne, with which thy virginall body borne of the Virgine Marie was for many yeares decently couered. Bleſſed be the verie hemme of thy garment, by the touching of which, as we read, many ſicke and infirme perſons who approched to it with faith and deuotion, were preſently cured.

4. Bleſſed be thy coate without ſeame, which ought not to be imployed in any humane vſes, as being worthy to be vſed to Gods holy ſeruice alone. It was but fitt that this should be conſerued vnuiolated and vntorne, for its ſingular reuerence, and to intimate and commende the vnitie of our holy mother the Church, all the world ouer, which though it deuided in diuers nations, tongues and habitations, as alſo diſtinct in varietie of orders, and merits of life, yet it liues, is gouerned, and nou-

rished, vnder one heade', and one cheife paſtour, conſeruing one onely faith one baptiſme, beleeuing one onely God in a perfect Trinitie; hauing one ſpouſe, Ieſus Chriſt raigning in heauen from whom all the aſſaults of temptation can neuer ſeparate her. Becauſe thou, ô Lord, haſt armed thy ſpouſe the Catholike Church with an inuincible buckler, the word of truth, the light of knowledge, and feruour of charitie; to attayne to the immortall crowne of life euerlaſting. O moſt poore Ieſu, and moſt rich kinge of Kinges: O moſt poore Lord, in that thy garments are taken from thee, and thy friends are fledd away: O moſt rich Lord, by the fulneſſe of all ſpirituall bleſſings; impart to me thy litle poore creature the grace perfectly to attayne, at leaſt to ſome one vertue, out of the abundance of all thy vertues,

that I may not be found naked and in confusion before thee; as he was who was found in the banket without his wedding garment, and was presently expelled out of the companie of the Saintes, by reason of his deformitie. Let my hart be cutt in peeces by a holy compunction, in memorie of thy garment deuided into foure partes, that I may conceiue a hartie sorrow, either for feare of hell, hope of future glorie, in respect of my sinnes past, or for the loue of the grace which I haue alreadie receiued.

5. And in remembrance of thy coate without seame, grant me to keepe the vnitie of fraternall charitie in the band of peace, and to remoue all matter of dissension; to flye the noyse of the world; to abstayne from impertinent wanderings of mynde and idle words, for the loue of interiour peace; to de-

ſire to leade a poore and hidden life with thee; to wish for noe felicitie in this world; to loue noe proprietie, as thou, ô Lord, didſt poſſeſſe noe terreane things therin: but didſt euen permitt that the litle *modicum* which thou didſt vſe for thy neceſſitie should be taken from thee by violent hands, and be diſſipated: deliuering hereby an example of patience to all that ſuffer iniuries, that they should not too much lament the loſſe of their fortunes.

THE XXII. CHAP.

Of the Iewes opprobrious words and actions and of Ieſus his conſtant perſeuerance vpon the Croſſe.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt, thou honour and ioy of all the ſupernall citizens, for all the reproches and blaſphemies turbulently heaped vpon thee by the perfidious Iewes, whilſt thou hungedſt vpon the Croſſe. From the greateſt to the leaſt all conſpired againſt thee, and ran togeither like inraged dogges to gnaw thyne inocencie. With their mouthes they barked like dogges, with their teeth roared like lyons, and hiſſed like ſerpents with their tongues. They

curſed with their lipps, laughed with their mouthes, clapped with their hands, danced with their feete, and in their harts; becauſe they beheld thee nayled to the Croſſe, not eſteeming it ſufficient that thou shouldſt onely dye, vnleſſe thy death were alſo accompaigned with vexations and iniuries. And thence it was that they that paſſed by like ſo many drunkerds and madd men, hauing harts full of the gaule of bitterneſſe, and the poyſon of enuie, toſſing their their heades too and fro with a certaine kind of furie, cryed out. *Away with thee, thou that deſtroyes the temple, and reedifies it againe in three dayes.* Nay euen the high prieſt, with the Scribes and elders, who were indeede to gouerne the people, and to abate the malice of others, did themſelues inſult vpon him the moſt peruerſely of all. For they ſtoode

oppoſite to the Croſſe with a loftie heade, and a proud and arrogant eye gazing vpon thy face, and ſcoffingly ſporting themſelues, they degorged verie vnworthy blaſphemies againſt thee, *he can ſaue others*, ſay they, *but cannot ſaue himſelfe.*

2. And indeede it was alwayes their endeuour, peruerſely to interprete, and obſcure, the heauenly wonders he had shewen, and the manifold cures he had wrought, out of their enuie againſt him. They perſuade him then, to come downe from the Croſſe and falſely pretend that they would beleeue, while yet they had often oppoſed themſelues againſt the true beleeuers. For, euen while thou wroughtedſt the moſt famous miracles, they ſtriued rather to calumniate thee, then to giue credit to them. Their intention was not then, to beleeue, and to ſeeke their

ſaluation, but to moue him to wroth by malignant words. At length, being ſwollen with audacious contumelie, they caſt out impieties againſt thy diuinitie, and tearmeing thee the ſonne of God in a contemptible manner they ſaid: *He truſts in God, let him deliuer him now if he will:* for he ſaid: becauſe *I am the ſonne of God.* O you moſt cruell and hard harted perſecutours of the ſonne of God, why was it not enough for you to haue committed that horrible cryme of crucifying him, vnleſſe you adde to it greater heapes of ſinne by blaſpheaming and deriding the ſonne of God. Alas alas, what doe you doe? Why doe you whett thoſe venimous tongues of yours againſt a pious and inocent perſon? Wherin, I pray, did he offend, or in what did Chriſt euer hurt you? Did not he doe all thinges well who made the deafe

heare, and the dumme ſpeake? Did he not make your whole nation famous by his illuſtrious miracles, and ſweete and excellent doctrine? Did he not pray euen for his verie enemyes? What punishment did he merite for all this? Why doe you returne euill for good, and hatred for loue? Fitter it were, that you should lament and weepe vpon your ſo heynous a cryme, then to laugh in the face of the crucifixe. But alas you regarde it not, you care not for it. Noe verily there is neither compaſſion, nor contrition, nor memorie of benefits, in obſtinate harts, but their diabolicall furie ſtill increaſes to the worſe, and prouides yet sharper ſwords, and more inſolent affronts: for now when they could noe more perſecute him with ſwords and clubbs, they began to ſett vpon him with the sharper darts of their tongues.

The ſoldiers too, who were the executioners of all the malice, puffed vp with ſecular honour, and ignorant of the diuine law, being corrupted and excited by the fauour, and exhortations of the Princes of the people, run neerer to the Croſſe and derided him, and preſenting vinager, they ſaid: *If thou be the Kinge of the Iewes, ſaue thy ſelfe.* O foolish ſoldiers, degenerating both in your actions and manners. Who trayned you euer vp in this militarie diſcipline, to fight againſt God?

3. This is not the part of noble perſons to perſecute the pious: to robbe the poore, to leaue one alreadie robbed, ſtarke naked, to deride the crucified, to preſent a dying God vinager to drinke, of which all men haue a horror. Howbeit you haue not power to hurt Chriſt, for his wiſdome ouercomes your malice, nor is the patience

of Iesus wearied with iniuries. The same thinge did the theefe also, who hunge at the left hand, and remayned obstinate in his wickednesse, reprochfully saying, *If thou be Christ, saue thy selfe and vs.* Ah that miserable wretch fell into contempt, and into the bottome of mischeife: and he that should indeede haue asked pardon for his sinnes past, insultes ouer thee, the giuer of pardon; and therfor that vnhappie wretch dyed desparate and perished. I prayse and glorifie thee for the inuincible constancie which thou shewedst vpon the Crosse, from which neither vile reproches, nor faire promises could draw thee downe, or that thou wouldst desert that which thou hadst willingly imbraced, eue for one short moment. For thou didst hold to the end the place which mercy and loue moued thee to stay in, and dye in, and thou

wouldst consummate that worke happily begun, by crowning it with a most laudable end. And thou who taughtedst others to vse perseuerance in good workes; didst first in thyne owne person make profession of obedience vpon the Crosse, and confirmed it by thyne owne example, that it might be constantly obserued by all thy followers. Drawe neere then, ô thou that contemnest the world, louest the holy Crosse, and professest religion, to the tree where thy Lord is crucified.

4. Be constant and couragious in thy holy state and calling; it is the worke of Christ Iesus, and the accomplishment of thy saluation to remayne in the holy Order, to liue vnder obedience, and to perseuere in discipline. Let none therfor call thee backe from thy religious state, the way of perfection, the exercise of holy conuersation,

and the vowe of thy profeſſion. Remember that ſaying of the Apoſtle becauſe Chriſt was made for vs obedient vnto death, and the death of the Croſſe. And therfor what euer the world may promiſe, how euer the flesh may fauningly allure, how furiouſly ſoeuer the diuell may tempt, or how much ſoeuer friends may diſſwad, or wordlings may deride thee, take noe notice of it, waigh it not, but wholy contemne it. Remayne firme in Chriſt Ieſus, looke vpwards, rayſe vp thyne eyes to Ieſus crucified, inuiting thee with open armes, and for a short labour, promiſing eternall rewards. If thou doſt ſuffer with me, ſaith he, thou shalt raigne with me: and if thou dyeſt with me, thow shalt be crowned with me. O my Lord Ieſu Chr. thou moſt conſtant and ſtrong Champion and moſt ardent louer, & conſecratour of the holy Croſſe.

Grant that I may ſerue thee with a perſeuerant will in the Order I haue taken vpon me, and that noe irkeſomneſſe of labour may wrie me from a feruent emulation, but that I may alwayes endeuour more and more to aduance in perfection, and with a conſtant harte to ſubduce the temptations of the flesh, and ſpirituall aſſaults; to shew all patiéce in aduerſitie; neither feare the diſprayſes of men, nor yet to affect their prayſes; to turne the eyes of my mynd from preſent things, to ſeeke my whole refuge, in thee my ſaluation; neuer to giue backe from the imbracements of the bleſſed Croſſe, for the loue or diſpleaſure of any deare friend: but by obedience to putt a happie periode to my life, vnder the protection, banner, and ſigne therof.

THE XXIII. CHAP.

Of the word ſaid to the theife vpon the Croſſe.

1. I Bleſſe and prayſe thee, ô Lord Ieſu Chriſt, thou cheife and ſingular ſolace of ſinners, for thy immenſe pietie, and ſuperabundant mercy which thou didſt daigne to the ſometymes moſt wicked theife, who hung at thy right hand vpon the Croſſe, but now newly conuerted, and doing hartie penance: for as ſoone as he had once acknowledged how guiltie, he was, and became truly repentant for the ſinnes of his life paſt, he receiued pardon for all his ſinnes, and an entrie into Paradice by the faithfull promeſſe of that ſacred mouth of thyne. For there is noe pennance too late, or otherwiſe

wiſe without fruite, where there is true contrition, and an intire conuerſion. O bleſſed and wholſome contrition for ſinnes, wherby a man ſo quickly obteynes the Kingdome of heauen! That penitent theife, now a bleſſed Confeſſour, though he had ſinned greeuouſly, and that for a longe tyme too, yet in the end, and in his vtmoſt neceſſitie, he returned home to his owne hart, and perfectly repenting himſelfe of all his offences, humbly demanded pardon, and obteyned a large indulgence. To witt, he acknowledged his owne fault, ſince he confeſſed that he was condemned to dye by a iuſt iudgement. He had zeale of iuſtice in him, ſeeing he reprehended his fellow, who hunge by him, of his wicked blaſpheemie. He shewed his hartie compaſſion, when he complained that Chriſt was vniuſtlie putt to

death, being guiltie of noe cryme at all. He had a great faith, since he despaired not of Gods mercy, but sued to him to be myndfull of him in heauen. He then being endowed with these blessings of vertues, he said confidently to thee, Lord Iesu, as to the pious pastour of soules, the true priest, and, the most faithfull Confessour, who clearely knew all the *series* of his whole life. O Lord be myndfull of me, when thou shalt come into thy Kingdome. To whom thou againe, ô most mylde Iesu, didst returne a most sweete answer full of all consolation: *Amen I say vnto thee, this day thou shalt be with me in paradice,*

2. O too too sweete and amiable word, sweetly issuinge out of the mouth of God, and more sweetly sounding in the eare of a contrite sinner in the agonie of death, and most powerfully solacing the an-

xious and fearefull hart in ſo dreadfull an houre! O how ſecurely may he now dye, who had the happineſſe to heare ſuch a promeſſe? For he ſhall not feare in an ill day, whom our Lord Ieſus takes into his protection. That was giuen to this thiefe confeſſing, which was refuſed to Peter praying. Peter deſired to dwell in the mountaine of contemplation, but he could not obteyne it. He deſired alſo before the houre of the paſſion to follow his maſter whither ſoeuer he pleaſed: but it was ſaid to him: *thou canſt not follow me now, but afterwards thou ſhalt.* Peter was the firſt who was called to the dignitie of an Apoſtle but this theife is entered before him into his maſters kingdome. O Lord how wonderfull are thy workes, thy cogitations are made but too deepe. O how inſcrutable are thy iudg-

ments, and ineffable are thy words? The vnwiſe man shall not know them, and the foole shall not vnderſtand them. O how happie an houre did that theife meete with, as to ſuffer with thee, to dye with thee, and to accompanie thee into thy kingdome. I find not what good he had done in all his former life, but this I find for certaine, that at his death, he purged all his offences by an humble confeſſion. It is therfor an argument of an exceeding great mercy, that ſo cryminall a perſon should as ſoone obteyne pardon, as he powred out his prayer to thee like an humble ſuppliant. O Lord, ſaith he, be myndfull of me when thou comeſt into thy kingdome. And thou moſt gracious and mercyfull Lord, didſt preſently from the Croſſe heare him, who was contrite in hart, comforting the hart

of him that confeſſed, with a moſt myld anſwer. *Amen I ſay vnto thee, this day thou ſhalt be with me in paradice.*

3. O how comfortable and profitable is it for me ſeriouſly to conſider the out gate of this theife, and thy moſt ſweete anſwer; not that I might more ſecurely ſinne, or deferre my amendement from day to day, but leaſt I ſhould deſpaire if I chanced to be ſurpriſed with ſome ſudden infirmitie, when I heare ſo wicked a creature, ſo ſuddenly changed, for the better, poſſeſſed of paradice, and ſaued for euer, by the aſſiſtance of thy great grace. I ſhould, ô Lord, ſuffer a ſtrange anxietie for my many grieuous ſinnes, were I not acquainted with thy mercys; had I not heard of the examples of the penitents who were moſt myldly receiued by thee: For thou didſt ſay by the Prophete: *I will not the*

death of a ſinner, but rather that he ſhould be conuerted and liue : and againe, with thyne owne mouth: *ſo God louèd the world that he gaue his owne onely ſonne, that all thoſe that beleeue in him, may not periſh, but haue life euerlaſting.* And againe : *I came not to call the iuſt, but ſinners.* Thou didſt preſently pardon S. Marie Magdalene, who wept at thyfeete, all her ſinnes, moſt intirely. Thou didſt receiue mornefull Peter louingly to grace againe, after he had thrice denyed thee. Thou didſt cure many perſons afflicted with ſundrie infirmities by thy mercifull helpe, and didſt free thoſe that ſtood ingaged in more greeuous crymes, with a larger gift of thy pietie: as it is euident in the adulterous woman, whom thou didſt deliuer out of the hands of her accuſers, leaſt they might haue ſtoned her. O moſt myld Ieſu, my mercy

and my refuge, my ſupport and my deliuerer from my angrie enemys: Be mercifull to me, and looſe not my ſoule with the impious, for whoſe redemption thou hadſt goodneſſe enough to ſuffer the death of the Croſſe. Call to mynd the holy word which thou ſpokedſt to the theife, in whom to thou leftedſt me a moſt ſolide hope. Say therfor to my ſoule, ô thou Sauiour of my life; when the tyme of my reſolution ſhall approche: *this day thou ſhalt be with me in Paradice.*

4. What can a dying man heare, more ioyfully, what can he apprehend more comfortably, then to be ouerioyed with ſuch an anſwer: *this day thou ſhalt be with me in paradice.* Be myndfull of me, ô Lord, in thy kingdome, and forſake me not at the dreadfull houre of death. When my ſtrength fayleth me, and my voyce faintes

away, then, Good Ieſu, ſuccour me, and ſend out thy holy Angells to comfort me in my agonie, that the malignant enemye may not preuayle againſt me, by his illuſions, in that laſt houre, who had boldneſſe to aduenture to find ſome thing in thee too, to be his owne but finding nothing, he departed from thee full of confuſion. So let them be confounded who ſeeke to ſnatch away my ſoule, let them be throwen backward, and let them very quickly be confounded. But let my ſoule reioyce in thee, and let it exult vpon thy ſaluation, ô Lord, ruminating that ſweete word which was the ſeconde which thou didſt vtter vpon the Groſſe. *Amen I ſay vnto thee, this day thou ſhalt be with me in Paradice.* Let this be frequently in your mouth, but let it be more frequently lodged in your hart, for euen therfor it is of a more ſweete

relish becauſe it was ſpoken by thee vpon the Croſſe. For the words which were pronounced by the ſacred mouth of my crucified Lord, afford a more diuine ſweetneſſe, and much more efficacie. And therfor they ought to be thought vpon with more application and to be ruminated with more greedineſſe. God grant that I may deſerue ſo to liue, and ſo endeuour to ſerue my Lord, that at the houre of my ſoules departure ont of this body, I may be made worthy to heare, this ſweeteſt voyce from heauen: *this day thou shalt be with me in paradice.* O! and that thou wouldſt alſo ſay that other moſt ſweete word to thy ſeruant: Goe too good and faithfull ſeruant in little matters, *enter into the ioy of thy Lord.* For then it is, that there will be nothing found better, nothing more gratefull, then to

haue done well in our life tyme, and to haue ſerued thee faithfully euen vnto death.

THE XXIV. CHAP.

Of the famous titles of the name of Ieſus placed ouer his heade.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt thou Prince of all power, and Kinge of all the creatures, for that famous title of thy ſacred and bleſſed name which was placed ouer thy heade, being fairely engrauen vpon the Croſſe by the Preſident Pilate, in the three moſt famous tongues of all the world, to witt, in Hebrew, Greeke, and Latine, in this forme, and in theſe words following: IESVS OF NAZARETH KINGE OF THE

IEWES. O truly admirable title, neuer inuented by the art of man, but rather forſeene and inſpired from all eternitie by the diuine prouidence. Pilate therfor neither ought, nor could write otherwiſe, then he was inſtructed by thy inſpiration. Whence it is alſo, that the myſticall ſenſe of this title is expreſſed in the excellent bookes of the Prophetes. What therfor the holy Scripture had longe before foretold, and what fame had ſpredd abrode touching the prayſe of thy ſweet and myld name, that doth this gentile by diuine inſtinct, cauſe to be written vpon a ſmale table, to the eternall memorie of Chriſt crucified: IESVS OF NAZARETH KINGE OF THE IEWES. Hence it was that many of the Iewes hauing read this title they were mad with enuie, nor could their high preiſts endure to ſee the glorie of thy

name ſett out in writing; which they endeuoured with all their art and power to obſcure, yea, and what is yet more mad, to extinguish thy life with thy name. And therfore they blame Pilate for putting ſo noble a title, ſaying: *Doe not write King of the Iewes*, but *becauſe he ſaid; I am the Kinge of the Iewes*. For the Iewes feared to be confounded, and that it would be imputed to them as a cryme, that they had crucified the Kinge of their owne nation. And leaſt this might haue bene diuulged further abrode, they deſired the title might haue bene changed, that ſo it might not haue appeared that Ieſus was crucified by their malice; but rather for the cryme of affected dominion, (*becauſe he durſt call himſelf*, Kinge,) who yet indeede had neuer exerciſed any regall pompe in this world.

2. O moſt wicked Iewes, what

you feyne is falſe, and you your ſelues are guiltie in euery thing. You are the principall murtherers of the ſonne of God. Nor haue you any excuſe, how euer you endeuour by craft to cloake your horride cryme. For you it was, who before Pilate refuſed a iuſt and innocent perſon, and demanded that a murtherer might be deliuered and pardoned. Nor yet could you compaſſe your deſigne, and preuayle that the truth of the title might be corrupted, and ſo you ſeeme to haue washed your ſelues of the cryme. But Pilate bing much more innocent in point of the death of our Lord; much truer in putting downe the title, and more conſtant in anſwering your wicked emulation and malice, replyed: *what I haue written, I haue written.* If you deſire to read it, reade it. If not, let it alone but as for me, you ſhall neuer force me from the

ſentence I haue once pronounced: *what I haue written, I haue written.* I neither published this litle by your counſell, nor will I change it vpon your diſlike but as I pronounced it, ſo shall it remayne. It was God, not man that inſpired it. And therfor I will haue it ſtand in full force and vigour I declare it true; nor shall any perſuaſion moue me to change or corrupt it, but I command it to be ſignifyed and published in all tongues, and to all people. IESVS OF NAZARETH KINGE OF THE IEWES. O magnanimous Preſident, thou haſt written admirably well, and returned them a right anſwer; I prayſe thee, for that thou didſt frame ſo fitting and ſacred a title of Ieſus of Nazareth, and ſo courageouſly refuted the Iewes. Marrie in this I prayſe thee not, that thou gaueſt conſent to Chriſts death: for in that behalfe thou

didst greeuously offend. And learne thou, ô thou deuoute disciple of Christ, wisely to obserue the words of this title, studiously to reade them, and reuerently to pronounce them: for the verie reading of this title is, wonderfull preualent against the feare of the enemy; IESVS OF NAZARETH KINGE OF THE IEWES. Make the signe of the holy Crosse, vpon your foreheade and breast, and deuoutly reade the words of this title and you shall find a notable comfort in your difficulties and anxieties. For the power of Christ, and firme faith in God, will not permitt thee to be in danger, when thou inuokest the blessed name of Iesus. IESVS OF NAZARETH KINGE OF THE IEWES. Noe eloquence can sufficiently expresse, noe hart can conceiue to the full, the delightes of this most glorious title. There are but foure words,

and yet they lead the whole world into the veneration of this heauenly name. O all you Princes of the world then, ô all you tribes and people, heare, reade, and say. Hayle *Ieſus of Nazareth Kinge of the Iewes* who didſt dye for the ſaluation of the people.

3. O Ieſu of Nazareth, thou peerleſſe flowre of the Virgine Marie! O illuſtrious ſonne of Dauid, the onely begotten of the Father almightie, write thy ſweete and excellent name in faire and laſting letters, in the table of my hart, togeither with the holy and glorious title of thy Croſſe, conteyning the cauſe of thy death, that I may diligently contemplate it, and reade it verie frequently to the glorie of thy holy name. May this title proue a comfortable cordiall to me in all my preſſures, and a ſingular fortreſſe againſt the aſſaults of temptation. Let the wic-

ked ſpirit depart from me, let the heates of concupiſcence perish, and let the whole world waxe bitter to me, when I read or thinke of IESVS OF NAZARETH KINGE OF THE IEWES. For there is nothing more ſweete, more wholſome, more efficacious then Ieſus: nothing more white more pure, more holy then Nazareth. Nothing more worthy, more powerfull, more ſublime then the Kinge of the Iewes. Let therfor noe enemye obſtruct me, noe plague infect me, noe calamitie oppreſſe me, when I humbly implore thy ayde, ô ſweete Ieſu, or remember thy paſſion, or ruminate and keepe this title in my mouth or mynd, *Ieſus of Nazareth Kinge of the Iewes.* O my ſoueraignely amiable Ieſu, thou art my king, and thou art my God, ſingularly ſweete, and more then moſt laudable. Sweete in the man-

ger, ſweeter on the Croſſe, moſt ſweete in thy royall throne. For thou waſt crucified out of the infirmitie of the flesh, yet now thou liueſt by the power of God, ſitting at the right hand of thy father, exalted aboue all creatures for euer and euer. Amen.

THE XXV. CHAP.

Of the Virgine mothers ſorrow and compaſſion, and of the mutuall commendations of the bleſſed Virgine Marie and S. Iohn.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt thou comforter of all that ſorrow, for thy dolorous and mercifull looking vpon thy moſt beloued mother who ſtoode at the foote of the Croſſe, oppreſſed with exceſſiue

great ſorrow; the greatneſſe wherof thou beſt knoweſt, who waſt the moſt ſecreete beholder of her harte. For thou hadſt nothing in the earth dearer then thy Virgine mother; and she againe loued nothing ſo dearely as thee her ſonne, whom she bore, knowing him with all to be the Lord of all thinges, and her owne maker. Beholding thee then, whom she loued aboue all thinges, hunge vpon the Croſſe, she remayned rather in thee then in her ſelfe, and being, as it were, tranſported out of her ſelfe, she too, hunge crucified with thee in ſpirit, though in bodie she ſtoode weepinge below at the foote of the Croſſe. I prayſe and glorifie thee for the exceſſiue compaſſion wherby thou didſt, like a louing child, condole with thy moſt mournefull mother, which did indeede repute all thy dolours, her owne, and reſented

euery wound of thyne, as though it had bene her owne, and she ſtill ſuffered new tortures, as her motherly eyes diſcouered new ſtreames of bloud iſſue out of thy body; or heard thy voyce from the Croſſe directed to her ſelfe. I prayſe & glorifie thee for the myld words which thou addreſſedſt to that deſolate mother of thyne, and for that thou didſt recommend her to thy beſt beloued Apoſtle Iohn, as to a moſt faithfull Prouiſour, and didſt aſſociate a Virgine to a Virgine in a moſt indiſſoluible tye of charitie, ſaying: *Woman behold thy ſonne.* And then to thy Diſciple: *behold thy mother.* O happie coniunction! ô gratefull recommendation, which was aſſociated and conſecrated by a Virginall puritie. For in this word thou didſt teſtifie the pious ſolicitude of a child for his mothers honour, to whom thou gaueſt the ſolace of a

chaſte Diſciple, and ſubſtituted, as it were, anothers ſonne in thy place, who was ſutable to her chaſte manners, and would be carefull to prouide her of neceſſaries in point of her liuely hoode. This was a thinge that well became thy filial prouidence; that ſo holy a mother, and ſo vnſpotted a Virgine, might not miſſe of a faithfull ſeruant, leaſt she might haue bene conceiued to be forſaken, and left among the Iewes as a forlorne creature, being now vpon the point to be depriued of thy bleſſed preſence.

2. Now, ô pious mother of God B. Marie, doe thou gratefully imbrace this thy ſonns holy ordinance, and excellent diſpoſition. Receiue this Diſciple into thy affection, whom thy ſonne Ieſus hath conſigned thee. This is Iohn the Apoſtle, a choyce Virgine; and more beloued then all

the reſt, ſweete in manners, benigne in ſpeech, bashfull in his looke es modeſt in his gate, ſober in his diet, homely in his attire prompt in obſequuouſneſſe, and readie in obedience. This is the moſt louing Diſciple, by birth one of thyne owne kinſmen, a perſon of great renowne, pure in mynde, Virginall in body, agreeable to God, deare to all, and, ô mother of God, altogeither worthy of thy ſocietie. I know well, that what pleaſeth thy ſonne, did alwayes, and ſtill doth, pleaſe thee: that thou cheifly deſireſt that, which he orders to be done, who ſought not his owne, but his fathers will in all his actions. And therfor I cannot doubt but that thou art well pleaſed, that being readie to leaue thee, he left Iohn to be his Vicaire in his place. And now holy Iohn, receiue a wishfull treaſure which is commended to thee.

Receiue the venerable mother of God, the Queene of heauen, the empreſſe of the world, thy beloued Aunte, thy mothers ſiſter, a holy Virgine. Hitherto the bleſſed Virgine Marie hath bene called thy Aunte by right of bloud; but now by a more ſacred order, and diuine right, she shall be called thy mother, who by ſpeciall grace was committed to thy care. And thou who waſt formerly called the ſonne of Iebedeus according to the flesh, the brother of Iames the greater, and the kinſman of our Sauiour, and afterwards becamedſt the Diſciple of Ieſus, now thou shalt be called by a new name, the adoptiue ſonne of Marie, as being one that shall hence forth obey her with a filiall affection. Accomplish that then, which Chriſt commanded, complie with his holy ordinance and thou shalt be gratefull to euery

one, and honorable to the whole world.

3. Bleſſed Iohn began to complye with what he was commanded by Ieſus vpon the Croſſe: for from that houre the Diſciple receiued her as his owne, and had care of her, diligently ſerued her moſt deuoutly obeyed her as his owne mother, and cordially loued her. Reioyce againe and againe moſt bleſſed Iohn in the pledge intruſted with thee: for what Chriſt had moſt deare in this world, he confidently leaues in thy hands. He ſtrangely inriched thee, when he bequeathed thee Marie for a legacie, whom neither the Angells can ſufficiently honour, nor the whole world perfectly prayſe. Chriſt conferred the keyes of the kingdome of heauen vpon Peter, but thee he makes his mothers Chamberlaine. Marie was formerly eſpouſed to holy Ioſeph, but

but now, in the ſecond place, she is commended to thee. To him it was ſaid by the Angell, feare not to take Marie thy wife, but now the Lord of the Angells ſaith to thee, behold thy mother: that as he was not wanting to the B. Virgine at the natiuitie of her ſonne, ſo thou shouldſt not be wanting to her at the paſſion of Chriſt, nor for a long tyme after his Aſcenſion into Heauen. Had that moſt bleſſed S. Iohn Baptiſte as yet ſuruiued, he would haue ſeemed to me, a verie fitt Miniſter, and an excellent Paranymphe by the right of bloud, and the merite of chaſtitie. But wheras Ioſeph appeares not, (for as concerning him we haue noe light to know whether he was yet aliue, or els departed this life, and Iohn after he had bene long time detayned in priſon, was at length ſlayne: and Ieſus now being readie to dye, will

shortly be ſnatched from his mothers ſight. Supplie thou the places of all thoſe deare ones, and be thou in lieu of Chriſt, the pledge of the ſonne that is taken from Marie. I am confident in Chriſt Ieſus, that it will be a worke moſt agreeable to thy brother iames, and all the reſt of the Apoſtles, nor will any friends enuie thee this happineſſe, but euery deuoute ſoule will cheerefully reioyce with thee.

4. Thy great abundance of vertue deſerued this great priuiledge; to witt, thy perfect contempt of the world, thy loue of Ieſus, the ſweetneſſe of thy manners, the virginall puritie of thy conſcience, the probitie of thy life. Receiue then the mother of Chriſt into thy cuſtodie, and thou ſhall obteyne abundance of grace therby. With her thou ſhalt highly aduance, for by her words thou ſhalt be in-

ſtructed, edified by her example, aſſiſted by her prayers, excited by her admoniſſions, inflamed by her charitie, drawen by her deuotion eleuated in contemplation, replenished with ioy, ouerflow in delightes, poſſeſſed of heauenly bleſſings. Thou ſhalt receiue diuine myſteries from her mouth; thou ſhalt diſcouer hidden things, be made capable of wonders, and vnderſtand more then thou wilt be able to expreſſe. By the happineſſe of her preſence you ſhall be more chaſte, and remayne more pure. Her aſpect is puritie, her ſpeech prudence, her action iuſtice, her reading, Ieſus, her meditation Chriſt, her contemplation God himſelfe. The beautie of her countenance ſhines like light, her face full of veneration, hurts none; her decent comlineſſe makes the beholder become chaſte, and her diſcourſe

putts all euill to flight. Such and ſo great is the dignitie of Marie, that she outſtrippes all the Saintes in puritie and grace. To her shalt thou be ſecretarie, appointed by the ſouueraigne Kinge of Heauen. Afford her therfor a diligent obſeruance, honour, and vigilant care. And now ſtand neere the Croſſe, be at hand to obſerue the Virgine, ſupport her being wearie in thy armes, imbrace Marie, lift her vp when she begins to fainte away, and comfort her in her mournefull condition. Weepe with her weeping, ſigh with her ſighing, goe with her when she goes, ſtay with her when she ſtayes, and ſitt downe with her when she ſitts. Depart not from her amiſt her dolours, but compleate the worke of mercy. This done, make thy ſelfe readie for the funeralls of dying Ieſus. Conduct her a longe with thee to the place of the ſepul-

cher, accompanie her backe to the Cittie, lead her into her lodging, and comfort her who is the comforter of all in desolatiō. Be an angelicall minister, afford comfort for this tyme, to one more worthy then thy selfe. For Christ himselfe was comforted by an Angell in his agonie. And though he needed not, yet would he be visited by his inferiour, nor refused he to admitt of a comforter. See then most deare Apostle, to what hartie obseeuousnesse thou art called, what kind of Virgine is committed to thy care, and whose mother is intrusted in thy hands to be kept. And now I beseech thee pray feruently for me a sinner; that I also may be feruent in the loue of Christ, and be found deuoute in the B. Virgines prayses, and compassionate in her dolours.

THE XXVI. CHAP.

Of the heroicall vertues of the blessed Virgine, and of her dolours and teares.

1. I Blesse, prayse, and glorifie thee, ô holy Virgine Marie mother of God, for all the blessings and giftes which God heaped plentifully vpon thee; for thyne innumerable vertues, and the priuiledges of greateſt graces wherby thou didſt moſt glorioufly outshine all the Saintes in earth; that thou waſt held worthy to be the mother of God, and that thou shouldſt nourish in thy ſacred wombe the word of God which tooke flesh of thee; and that thou shouldſt lift, imbrace and beare him in thy bleſſed armes I bleſſe,

prayſe, and honour thee, thou elected mother of God, and thou humble hand mayde of God for all the louing ſeruices, and neceſſarie aſſiſtances which thou didſt afford to Chriſt thy ſonne in flesh: and for the many perſecutions, penuries, labours, and wearineſſes which thou didſt myldly endure with him. I bleſſe; prayſe and magnifie thee ô admirable Marie, the mother and daughter of the Kinge of eternall glorie, for the ſweete conferences which thou frequently hadſt with thy ſweet Ieſus; for the Deifying ſpeeches which thou wiſely hadſt from his mouth, & diligently layd vp in a chaſte breaſt, and ſweetly relished in thy hart: for the huge great conſolations which thou frequently receiuedſt from him: for thy exceſſiue ioyes, and diuine iubilations ryſing from his, and the holy ghoſts preſence, which thou didſt ſo long and ear-

neſtly deſire. I bleſſe, prayſe, and magnifie thee; my moſt venerable Lady holy Marie, for thy moſt pure and holy life, moſt gratefull to God and his Angells, ledd for a long tyme in much pouertie, and ſilence with thy ſonne Ieſus, being tryed in many preſſures and aduerſities, and left to all the faithfull for an example which they ought deuoutly to imitate; as alſo to the vniuerſall Church to profit by, euen to the end of the world.

2. I bleſſe, prayſe. and glorifie thee, ô moſt benigne and deuoute Marie mother of God, for all thy deuoute exerciſes, and holy meditations in the lawe of God which thou didſt performe both day and night; for thy moſt feruent prayers, and teares, powred out with great inſtance, and thy faſtings imployed for the conuerſion of ſinners, and the perſeuerance of the iuſt; for the great

compassion thou hadst of the poore and infirme, with those in temptation and in great anguish; for thy earnest desire of the saluation of mankind, which thou fore knewedst was to be redeemed by the bitter death of thyne owne child. And all beit thou louedst thy sonne with an incomparable loue, yet didst thou not retarde him from the horride torments of the Crosse, but wholy didst submitt thy selfe togeither with him to his fathers diuine ordonnance. Howbeit thou didst vehemently condole with him in all his penall sufferances, and didst follow Iesus who preceeded euen to the ignominie of the Crosse with an vndaunted courrage, without euer regarding the Disciples flight, or the Iewes crueltie, resoluing rather to dye with him, then to abandonne thy deare sonne in such extremitie of distresse. I blesse, prayse, and

highly extolle thee, ô thou moſt louing mother of God, heauenly Marie; for thy perſeuerance in firme faith, and perfect charitie, when, the Apoſtles themſelues flying for feare, and ſome alſo following with shame, thou alone didſt moſt conſtantly keepe vp the light of faith clearely shining in the tyme of thy ſonns paſſion without being ſubiect to be extinguished: nor didſt thou entertayne any doubt of his reſurrection within three dayes, as he had clearely foretold with his owne mouth. Yea when all Ieſus his friends were diſperſed, thou the moſt dolorous of mothers madeſt haſte to Caluarie attended with a weake troupe of women, making thy way through the midſt of troupes of rageing men, that thou migtheſt ſpeedily gaine neere to thy ſonne readie to be crucified, and ſee him once againe aliue in flesh, and re-

ceiue from him a word of pious commendation before he dyed.

3. I bleſſe, prayſe, and commend thee in the moſt excellent manner I am able, ô holy and imaculate Virgine Marie for thy dolorous ſtanding neere Ieſus his Croſſe, where thou ſtoodſt a long tyme wearie and afflicted *ſmyt through with the ſword of ſorrow* according to Symeons Prophecie; for the abundance of teares which thou didſt then shewre downe, for the greateſt of fidelities, and moſt cloſe adheerence which thou didſt make appeare to thy dying ſonne in his extreame neceſſitie. For the great contrition of thy hart which thou didſt moſt sharply feele in the moment of his expiring. For that mournefull aſpect of thyne, when thou beheldſt him hanging deade before thyne eyes: for thoſe pious imbraces, wherwith thou didſt receiue him downe from the

Crosse into thy tender mothers armes, and lodged him in thy monefull bosome: for thy mournefull passage to the place of the sepulcher, when with weeping eyes thou didst follow the footsteps of those that carried his holy corps, beholding him putt into the monument, and shutt vp vnder a great stone, for thy lamentable returning backe from the graue, and entrie backe into thy lodging; where, in the midst of many faithfull soules assembled togeither, thou didst most plentifully deplore, with renewed lamentations, the fresh death of thy louelie, and beloued sonne, & obliged the harte of those that beheld thee to share in thy lamentations. Condole then my soule with this dolorous Virgine, this mournefull mother, this louing Marie. If thou loues Marie, thou oughtest to participate in her so great dolours, that

she may comfort thee in thy greeuances. Behold the pious mother bewayles her onely child; Marie Cleophe, her deareſt nephew; Marie Magdalene, the Phyſitian that cured her wounds. Iohn deplores his deareſt Maſter. All the Apoſtles togeither lament that their good Lord is taken from thē. Who then would not lament where ſo many friends lament togeither.

4. Truly the lamentation was exceeding great in Hieruſalem Make alſo thou, my ſoule, a ſtand here and learne of the mother Virgine to lament, whoſe bitter teares should be powerfull enough, to mone the hottome of thy hart to compaſſion. Behold, she ſtands now hard by the Croſſe wounded with exceſſe of ſorrow, who ſometyme ſtoode by the manger, where her eares and hart was filled with heauenly harmonie. She is now moleſted with the iewish clamours, who formerly was comfor-

ted with angelicall ſalutations. She is nowattired in mourning weedes, whom kinges did whileome honour. Now she is ſprinkled with her ſonns bloud, who was heretofore bleſſed with his beautifull aſpect. She ſees him hunge betwixt two theeues, whom she had often ſeene working miracles among the people. She ſees him like a Leaper (ſo is he deformed with goarie bloud?) whom she had knowen to haue rendered the leaprous faire and beautifull. She conſiders him defeated with innumerable torments, who freed the infirme of all their languishments. She beholds him ſubiect to death, who reſtored deade Lazarus to his former ſtate of life. All her ioyes are turned into lamentations, all her delightes into deſolations. That bright ſtarre of the ſea, is inuolued in many ſtormes of miſeries; but her hart permanently fixed in God, is not shaken with

humane malice. She ſtands then, neere the Croſſe, keeping conſtancie, retayning patience, exhibiting fidelitie, demonſtrating charitie, not fearing the minaces of death, nor flying the contempts of the wicked. She endures all with an euen and well compoſed mynd, ſtriues to comfort her ſelfe in her humble ſonne, and anſwers not a word to her cruell enemyes: you heare noe inſolent wordes fall from her, nor shewes she any motions of indignation; but ſighes profoundly, weepes bitterly, grieues anxiouſly, ſuffers interiourly, and is exceeding afflicted. She is not angrie with thoſe that crucifie him, but prayes for the malignant, ſorrowes for his deriders, and expreſſes grones for thoſe that blaſpheame Chriſt.

5. So ſtands the mother of Ieſus neere the Croſſe, ſwimming in teares, and by her myld example,

affords the comfort of patience to all that are afflicted. O all you that passe by Caluarie; reflect how dolourously B. Marie stands; looke towards the right hand of the Crosse, and see crucifyed Marie; whether there be any sorrow like to her sorrow: and whether there was euer mother in the word, who had so much loue and compassion for a sonne. For noe member of the body of Iesus was wounded, but it proued a wound to her soule: and she suffers as many Martirdomes, as she beholds bloudie markes of her deare child. Haue a care then, ô deuoute soule, to locke vp all these thinges in thy breast. Be myld and stronge as often as the houre of tribulation approches. Be not troubled, nor behaue thy selfe desperately, if thou beest depriued of what thou most loueſt, or beest refused what thou conceiueſt necessarie. For Iesus his

deareſt friends are wount to be tryed by moſt grieuous afflictions. Becauſe if God ſpared not his owne onely ſonne, but expoſed him to moſt cruell torments for our ſakes, why should we expect ioyes here belowe? If Chriſt ſought not himſelfe, but was obediently prepared to what was moſt ignominious, and painefull, why doſt thou, ſo feare labour and dolour, and doſt not rather imbrace what is hard and painefull for the loue of thy crucified Lord? If he permitted his moſt holie mother to meete with many aduerſities in this world; if he ſuffered her to paſſe through many tribulations, and vehemently to weepe and wayle, how canſt thou hope to liue without preſſures. Nay should you conſider all Gods friends, you will find none of them that haue ended the perilous nauigation of this life without a sharpe tryall. Take

therfor an example of inuincible patience, from the picture of the crucifixe, and his moſt bleſſed mother; and feare not to endure a litle, both for your owne ſaluation; to make ſome ſmale returne to Ieſus for his infinite loue, and alſo to reioyce in the eternall contemplation of his glorious face in the reuelation of the glorie he hath promiſed. The moſt mylde mother of God with all, is not wanting to haue a pious compaſſion of the afflicted. She hath learned by the thinges which she herſelfe ſuffered, to be affectionatly mercifull to the miſerable. She will not be vnmyndfull of her poore friends. She will be preſent to ſuch as pray, she will helpe thoſe that ſeriouſly implore her ayde, and will be propitious to all her ſeruants.

6. O moſt mercifull Ieſu, thou ſweete ſonne of Marie, infuſe, I

beſeech thee, the grace of deuoute teares into my hart and wound it with a deepe ſenſe of true compaſſion wherwith thy pious mothers interiour was wounded. Looke vpon me with thoſe eyes of pittie, with which thou beheldeſt thy mother, and thy Diſciple, while they ſtoode weeping vnder the Croſſe, and thou didſt commend the one to the other, leauing them thy laſt fare well in this affectionate ſpeech: *behold thy ſonne*: and, *behold thy mother*. Viſite me, I beſeech thee in thy ſaluation, before my death: and grant that I may heare that voyce, which S. Iohn heard from the Croſſe: *behold thy mother*. That by the hearing of this word my ſoule may be ſurely defended from the danger of the roaring foe. O my moſt clement Lady, holy Marie, thou moſt faithfull Aduocate of all Chriſtians; I beſeech thee by

all thy ſingular merites wherby thou waſt ſo pleaſing in the ſight of God, and by all the obſeruances full of humanitie which thou didſt moſt gratefully pay to thy ſonne; and by the teares which thou didſt moſt plentifully shed at his bitter paſſiō, that thou wouldſt pleaſe to be mercifull to me a poore creature; taking me into thy motherly protection, out of thy wonted pietie. And number me among thoſe ſeruants of thyne, who are imbraced and careſſed by thy ſpeciall loue. O my onely hope, thou glorious Virgine Marie, come away, and ſhew me thy face, before my ſoule depart out of this body, and turne thoſe thy mercifull eyes towards me with thy wonted clemencie and cheerefulneſſe, with which thou didſt moſt frequently and ioyfully behold the bleſſed fruite of thy wombe, Ieſus, and which thou

didſt water with many teares at his B, paſſion. Stande cloſe to me at that houre, ô moſt holy mother of Ieſus, with the ſweete quires of thy Virgines, and with the holy ſocietie of all the Saintes, as thou ſtoodſt cloſe by thy beſt-beloued ſonne readie to dye vpon the Croſſe with perſeuerance and fidelitie to the end: becauſe after thy onely deare ſonne my Lord Ieſus Chriſt, I find noe conſolation in my neceſſitie ſo powerfull, and ſo readie at hand as thyne, ô moſt benigne mother of all the deſolate.

THE XXVII. CHAP.

Of Ieſus his ſtrong crye vpon the Croſſe, Heli Heli lamazabathani.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt, thou moſt louing ſonne of thy Fathers loue, for thy great and ſolitarie abandonnement vpon the Croſſe, when thou waſt forſaken by God the Father, by all the heauenly hoſtes, by all the world, in the moment of sharpeſt neceſſitie, euen as a verie aliene and vnknowne perſon, as though thou hadſt not bene indeede the ſonne of God, or one of any power or authoritie, none adhearing to thee, ſaue onely thy moſt ſorrowfull mother, togeither with the Diſciple to whom

she was commended, and a few poore women, who could hardly ſpeake one word to thee for dolour and anguish. I prayſe and glorifie thee, for that ſtrong crye, when thou didſt burſt out into this lamentable voyce, in the hearing of many, ſaying *Heli Heli lamazabatani*. In which word thou didſt truly and plainly expreſſe the greatneſſe of thy tormentes, and the with drawing of all conſolation and how much thou didſt ſuffer for the ſaluation of man, by whom thou waſt ſett at noe rate, yea waſt reputed a moſt wicked malefactour, and vtterly vnworthy to liue. Conſider my ſoule this word of Ieſu, with all poſſible diligence, which was vttered for thy ſingular inſtruction. Behold this with aſtonishment, that the Lord of all thinges, who ſtands in neede of nothing, should be reduced to this extreame calamitie; as to

teſtifie his neceſſitie to his fathers cares; that he should complaine he was forſaken by his father, who workes all thinges togeither with him. That he should shew himſelfe ouerloaden, who beares all the world with out difficultie: that he confeſſes that he is an exile and neceſſitous creature, who is accuſtomed to comfort the ſorrowfull and infirme: that he who is the cheife vmpier of all our deſires, and is wont to heare the poore mans prayers, should ſend out an humble demande, ſaying: *My God, my God, why haſt thou forſaken me?* to witt, from the begining of his paſſion till that houre, noe word ſo lamentable iſſued from his mouth.

2. Acknowledge therfor, ô Chriſt, thyne owne voyce, crying out for me vpon the Croſſe in thy paſſible flesh: for thy deſolation and abandonment is my conſola-

tion,

tion, thy complaint is my ſuccour, thy infirmitie my health, thy punishment my ſatisfaction for all my ſinnes and offences. Thou art a heauenly phyſitian who out of a great ſenſe of compaſſion haſt plunged thy ſelfe into innumerable ſorrowes and torments. And thence it is that thou art infirme with the infirme, thou ſorroweſt with the ſorrowfull, and art contriſtated with the offender, and complaineſt with ſuch as ſuffer; and crying out, thou ſupplicates for thy infirme members. Whence we are to conclude, that that voyce was a voyce of the flesh, and the ſenſuall part, not of murmuring and deſparation. The flesh, indeede, feeles the paine, which was not obnoxious to any fault. The moſt innocent body endures a moſt horride punishment, while the ſoule is in the fruitiõ of endleſſe beatitude, and yet noe paine is deminished

by the presence of the Deitie; but a wonderfull fortitude is added to patience, that the redemption of of mankind might be perfected. What faithfull soule will not lament vpon the hearing of these thinges? Who so hard harted, as that they will not be moued to compunction vpon the sound of this crye? Certes the senseleſſe elements shewed dreadfull signes of their compassion. For from the 6. till 9. houre the sũne withdrew his lighsome rayes frõ the world, refusingto shine vpon vnworthy creatures, quaking to see its creatour iniured, mourning to perceiue that the Authour of life suffered punishments, and crying out, that it was not able to behold his death. While therfor the sunne mournes, and the earth quakes, fayle not thou, ô reasonable man, to putt on mourning; heare Iesus his crye, and obserue why he cryes, and

what he ſayes. Marke how Ieſus paſſed through all his tribulations and preſſures with patience and myldneſſe; nor did any thinge flow from his mouth but patience and myldneſſe. He addreſſes his prayer to God aboue, nameing noe other name but the name of God alone, inſinuating his deſolation to his knowledge alone. He ſeekes noe ſolace from his mother, nor doth he implore frieds aſſiſtāce.

3. Ieſus doth therfor inſtruct thee how thou art to imitate him in tyme of deſolation. If you be infirme in body, if you be troubled in mynd, and irkeſome to your ſelfe; if you be deſpiſed by others, and looſe their fauour by reaſon of your pouertie, or ſome other diſguſte, be not contriſtated, nor let your ſelfe ſlippe into indignation, but haue recourſe ſpeedily hither, chuſe this place for your refreshment, and haue a holy

conference with Ieſus contemned vpon the Croſſe, and left for a tyme, by his heauenly father; and ponder the word which he vttered: *my God, my God, why haſt thou forſaken me.* Endeuour therfor carefully to shew your ſelfe myld in your infirmitie, and murmure not, should you now and then be neglected by thoſe that waite on you, or be ſeldome viſited by your brethren. Remember banished Ieſus vpon the Croſſe, and doe not complaine for a ſmale incommoditie. Hartily deſire his viſite, require his conſolation alone, by whom you may receiue true comfort in your deſolations. Relinquish thoſe trāſitorie worldly ſolaces, let not the loue of friends take vp your hart. Wish for the preſence of the Angells, begge the ſuffrages of the Saintes. Lift vp your eyes to your crucified Maſter: and let your thoughts

dwell vpon the ſacred wounds of Chriſt. Implore the B. Virgines aſſiſtance, powre out your prayers eſpecially to her. Haue Marie alwayes in your mynde, for she ſtoode moſt conſtantly. Keepe your ſelfe neere the Croſſe, continually hearing Chriſt crying out to his Father with a loude voyce, And therfor rayſe vp your hart to your heauenly countrie, excluding all earthly thinges. Take God for your father; Ieſus for your brother Marie for your mother; the Angells for your friends; and all the Saintes for your kinsfolkes. Of that high and noble race arr you, not by carnall origine but by the libertie of the ſpirit: for being fortified with ſuch garriſons, and being sheltered by ſo deare Patrons, you may with confidence expect the laſt day, and hope in the mercy of a moſt myld Sauiour.

4. I beſeech thee, ô thou ſupreame and moſt venerable Father of my Lord Ieſus Chriſt, to giue eare to the prayer of thy ſeruant, which I humbly repreſent vnto thee, by the hands of thy beſt beloued ſonne hanging vpon the Croſſe. Pardon me all the ſinnes I haue committed, and doe not withdraw the gift of diuine grace farre from me; and ſuffer me not to be endangered with the more grieuous ſorts of temptations, nor to be diſturbed with inordinate paſſions. Proue me, ô Lord, & trye me ſo as thou knoweſt it may be profitable for me. But be ſure to ſaue my ſoule, and worke ſuch aduantage by the temptation, that I may be able to ſuffer it. Turne that to my ſoules health, and to the greater increaſe of grace, which the craftie enemye of my ſoule; had prepared to my perdition. Be ſo much more cloſely and ſtrongly

preſent to me, by how much I am more earneſtly aſſaulted by tribulations, and haue leſſe reaſon to confide in men: for thou remayneſt a moſt faithfull friend in my moſt anxious neceſſities. Marrie, of I be to be tryed, and to be depriued of conſolation for a tyme, ô then grant at leaſt that I may ſuffer it with patience, and committ my whole burden to thy fidelitie, and deeply to keepe printed in my hart, the memorie of this moſt deſolate houre of thy moſt deare and agreeable ſonne Ieſus, who being ſtript of all the comforts of friends, was onely myndfull of thee in his greateſt extremitie.

THE XXVIII. CHAP.

Of Ieſus his thirſt vpon the Croſſe, and of his bitter cuppe.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt, ô thou fountaine of liuing water, and ſtreame of wholſome wiſdome, for thy vehement thirſt vpon the Croſſe when thy ſacred and pretious bloud being ſpent, and all the naturall humours of thy body being drayned, though the exceſſiue torments therof, thou begannedſt to ſuffer a vehement corporall thirſt. Yet hauing a more ardent thirſt of our ſaluation, thou didſt craue drinke like a poore begger, ſaying: *I am thirſtie.* But there was none to aſſiſte thee in this poore demande, ſo farre forth as to helpe thee to a cuppe of

cold water, thee, I ſay, who waſt the Creatour of all the waters. Marrie ſome of the ſtanders by hearing this, they proued ſo farre from hauing pittie of thee, that they were yet more vnmercifull & cruell by that occaſion. For to accomplish the mortall poyſon of their malicious breaſtes, they preſently filled a ſponge with vineger and gale mixed together, and preſented that bitter cuppe to thy ſweete mouth, which they would not haue deamed worthy to be caſt toverie dogges. I prayſe and glorifie thee, for thy moſt mylde ſufferance in receiuing and taſting that bitter potion, which thou didſt penally taſt for the expiation of our firſt parents vnlawfull delightes; that as the taſting of the forbidden aple was the cauſe of death, ſo thy taſting of this bitter cupp might cure our ſoules to ſaluation.

2. But woe be to thee accurſed

Iew, ô thou people of a ſtiffe necke, loaden with iniquitie. How waſt thou brought to ſo much malice, as to diſmiſſe Barrabbas and crucifie Chriſt? How waſt thou changed into this madneſſe, as to preſent vineger to a thirſtie perſon to drinke? Offer it a litle, I pray, to the high preiſt, or to the prince of the people, and trye whether they will be moued to drinke it. What had Chriſt done to you, or wherin was Ieſus of Nazareth troubleſome to you? I pray you anſwer me. Did not God rayne you downe Manna from heauen, and drew water out of a hardeſt rocke, that you might eate and drinke in abundance? And yet loe for daintie Manna, you preſent him a cupp of gale: and for many riuers of waters beſtowed vpon you, you doe not ſo much as afford thirſtie Ieſus one onely draught of cold water. Ah, if Chriſt ſo pleaſed, he could turne

all your waters into brine, and you for want of bread and water would perish through drineſſe, for refuſing him mercy. Againe had he deſired to haue had ſweete water, there is noe doubt but that the Angells would willingly and ſpeedily haue miniſtred a ſweete dew from heauen, farre more delicious then all other liquours, as they formerly brought him foode, after the diuells triple temptation. But it pleaſed him not to reuenge himſelfe, nor to giue a ſigne of his power but he afforded a ſigne of his patience, and longanimitie, to the edification of all the profeſſours of pouertie. Doe thou alſo, ô Diſciple of Chriſt, learne a remedie againſt gluttonie by this bitter mixture: for if you deſire to feaſt with Chriſt in his Fathers Kingdome, let not thy hart couet daintie dishes, nor cupps of delicate and pretious wine: not ſoft

bedds, nor trimme attire: for theſe thinges are quite contrarie to the pureſt life of Chriſt, and his moſt bitter paſſion. Turne not diſſolute in carnall delightes, but reſtrayne wanton concupiſcence, by ſobrietie in diet. And if you chance to haue exceeded a meane, whether by eating too much, or too delicate meates, chaſtiſe this exceſſe in working by day, and watching by night calling oft to mynde Chriſts bitter cuppe, with ſorrow of hart:

3. O Ieſu, thou heauenly Manna, & ſweeteſt nectar, who waſt preſented with vineger and gale to drinke, whilſt thou waſt vehemently thirſtie vpon the Croſſe, and couldſt not procure a droppe of water to quench thy thirſt, grant that I may now and then while I take my repaſte, call to mynde that bitter potion of thyne, that I may not powre out my hart

about my bodily foode, but that I may giue eare to the holy reading with great application. Grant that I may onely take what is neceſſarie for nature in thy feare, and deuoutly render thee thankes for the benefits beſtowed vpon vs. Let me not be hard to be pleaſed, either by reaſon of the ſmale proportiõ, or otherwiſe by the meaneneſſe of my dyette; nay contrarily let me iudge my ſelfe vnworthy to eate the poore mans almes, and feare to be maintayned with the labours of others. Grant that I may hungar after that foode which doth not perish, but remaynes for liue euerlaſting: and thirſt after the fountaine of endleſſe life, and now and then to taſte ſome ſmale crumme of the liuing breade in the celeſtiall banket, with a litle draught of an interiour relish, and to taſte by experience how thy ſpirit is; ô Lord., infuſed gratis vpon the children of grace.

THE XXIX. CHAP.

Of the word all is consummated *pronounced by Iesus.*

1. I Blesse and giue thee thankes, ô Lord Iesu Christ thou reuealer of hidden mysteries, and consummatour of the law and Prophetes, for thy most perfect accomplishment of thy fathers will, in that short, but greate word, which thou didst presently pronounce after the taking of the vineger, as being the close of thy whole life, saying: *it is consummated*, as though he had plainely said, what euer the old law foretold of me is accomplished,; as also what euer the rites of sacryfices, or the holy worshippe of ceremonies pointed out. Now the oracles of the holy

Prophetes, and the longe wished for desires of the ancient Fathers are truly fulfilled; now what euer belonges to the redemption of mankind hath its full effect. Whatsoeuer was promised by God in the the holy Scriptures, is openly performed in tyme, and place, as was conuenient, and is all happily ended. And as for the rest, which are as yet not accomplished, they shall vndoubtedly be fulfilled in their due tymes. I haue accomplished the precept of my father for which he sent me into this world. I haue consummated the worke which he gaue me to doe.

2. Hitherto I haue done cures, I haue clearely shewed signes of my diuinitie; and I haue preached in the world as my father taught me, nor haue I concealed any wholsome doctrine from the eares of the faithfull. Now haue I wande-

red like a pilgrime for the ſpace of thirtie three yeares in the earth. I haue myldly conuerſed among men. Often haue I bene wearie with trauelling; grieuouſly calumniated by my aduerſaries, betrayed by my diſciple, abandonned by my friends, taken by myne enemys, whipped by the ſoldiers, condemned by the Iudges, mocked by the high preiſts, and here I hange an innocent vpon the Croſſe. What was I further to doe, and did it not? What more was I to ſuffer which I ſuffered not? If I haue either done or ſuffered leſſe then enough, I am readie to ſupplie it before my departure; nay by my death I will fully pay all that's due. I muſt therfor conſummate all, this day: nor will I permitt the tearme of my life to be any longer prolonged, but I will now putt downe my life, out of loue for my sheepe, and I will freely and of

myne owne accord, at this houre, vndergoe the death of the flesh, (which I am subiect too by noe title) for the debt of sinne, because I know the first man incurred eternall death by eating of the forbidden fruite. To witt, all that belongs to me, shall presently haue an end. From henceforth I shall not speake many more words in this world, because I shall not remayne long here, but I hastē to my father. Now all labour shall cease, sorrow and sighes shall flye euer, the fight shall haue a periode, there is noe trouble after all these, and death it selfe shall dye with me. There remaynes now noe more to be done but to commend my spirit to my Father, and my body to the earth, which I will leaue till the third day. I know well that men of mercy, will be myndfull of our ancient friendshippe, and take me downe from the Crosse, and burie me in a new monument. To mani-

ſeſt therfor that the lawe of legall iuſtice is effectually fulfilled, and to obſerue the inſtitution of the new lawe, I proclaime a finall and abridged word, and ſay: *all is conſummated.*

3. O moſt illuſtrious and deuoute maſter, my Lord Ieſu Chriſt, as thou ſayſt and teſtifieſt, ſo it is indeede, nor is there any thinge to be reprehended in what thou ſayſt: for thou makeſt all thy words good by holy workes, and thou makeſt it euident that thy actions are confirmed by propheticall predictions. And now it is tyme that thou shouldſt repoſe from all the workes which thou didſt performe in earth. It was thou, ô Lord Ieſu, who with the Father didſt create all things in the begining, and now againe with the Fathers cooperation thou doſt recreate and renew all. Thou didſt finish the worke of the worlds

creation in ſixe dayes, and now in the ſixt Age thou doſt conſummate the worke of mans redemption. On the ſixth day thou didſt frame man of clay of the earth, and the ſixth day too thou didſt redeeme him with thy pretious bloud. On the ſixth day Adam was tempted, and was deceiued by Eue: on the ſixth day alſo thou waſt announced by the Angell, and conceiued of the Virgine. On the ſixth day man offended and loſt paradice: on the ſixth day thou didſt ſuffer death, and by thy mercy the theife was admitted into paradice againe. That therfor new thinges might anſwere to the old, and the laſte things to what paſſed before'; by good right the ſixt word which thou ſpokedſt vpon the Croſſe was *All is conſummated.* Take now, ô Lord Ieſu, what way ſoeuer it may pleaſe thee, and returne to thy father in heauen; becauſe thou haſt

conſummated the worke of pietie in earth. Goe before thy poore ſeruants, prepare the way for them to follow thee with ſpeede. Open the gates of the kingdome of Heauen which their firſt fathers temeritie had longe kept shutt againſt them. Goe viſite the holy Fathers in *lymbo Patrum*. Enlighten them them that ſitt in darkneſſe. Breake downe the diuells power. Looſe the chaynes of the guiued: relieue the wearie, comfort the mournefull, redeeme thoſe that expecte, leade thy captiues out of thoſe infernall dennes. And hauing deliuered them, and placed them in thoſe celeſtiall manſions among the Angells, then, ô Lord be myndfull of me in thy kingdome, that thou mayſt free me out of this priſon, out of this clayie habitation, out of the dangerous condition wherin I liue; finally, out of this vaſte and miſerable world.

4. Now ô thou follower of Chriſt imitate Chriſt in this word, and neuer ceaſe to worke while thou haſt tyme and ſtrength; perfect what thou haſt begun that the euening of thy life drawing neere, thou alſo mayſt ſay with amiable Ieſus: *all is conſummated.* Walke therfor in the pathes of true vertue, purſue iuſtice, fight againſt vice euen to death, that you may attayne to eternall life, and be able to ſay with the Apoſtle Paule: I haue fought a good fight, I haue conſummated my courſe, I haue conſerued faith. You muſt yet labour a litle, you muſt yet ſuffer for a ſmale ſpace: but the houre will ſhortly arriue, that being conſummated, you ſhall accomplish a longe iorney in a litle ſpace. O moſt bright and moſt perfect examplar of all vertues, and endleſſe rewarde of good actions. O Ieſu Chriſt thou ruler of heauen

and earth, direct all my actions according to thy good pleasure, and purifie and enlighten the cogitations of my hart. Teach me humbly to begin, diligently to pursue, and happily to consummate, all my actions, to the honour and glorie of thy holy name. Grant me grace that I may not waxe cold, before the tyme which thy father has prefixed; but to labour day and night in the vinyeard of holy religion for the pennie of life euerlasting, and to sweate againe in the schoole of holy exercise to my verie laste breath; that by the assistance of thy grace, I may at length, after many conflicts, and longe labours, be able, while my last houre approches, to pronounce ioyfully with thee. *All is consummated.* Doe thou ô good Iesu, render me a rewarde for my labours; rest for my wearinesse; ioy for my sorrow, a crowne for my combate,

glorie for my confusion, beatitude for my miserie which I suffered in the world. For thou wast and still art the finall cause of all my actions, in the place of my pilgrimage: be also my reward in the kingdome of heauē, because I earnestly desire thee alone for the reward of my labours, who art the beatitude and glorie of all thy Saintes.

THE XXX. CHAP.

Of Iesus his death and expiration and of his last word vpon the Crosse.

1. I Blesse and prayse thee, ô Lord Iesu Christ thou life of the liuing, hope of those that dye, and saluation of all that putt their confidence in thee, for thy temporall departure out of this world & happie returne to thy Father, by the cruell torments of death, and

famous Martyrdome vpon the Croſſe. I prayſe and glorifie thee for thy pale diſpoſition to death, and thy bleſſed agonie at thy laſt gaſpe, for the fayling of all thy ſtrength, and the painefull breaking of thy amorous hart, while thou the quickner of all thinges, didſt not refuſe to vndergoe the ſentence of death, to lay vs the way open to the kingdome of heauen. I prayſe and glorifie thee for thy loude crye vpon the Croſſe, farre beyond the cuſtome and power of man; for the ſadd diuorce and painefull ſeparation of thy moſt noble ſoule from thy moſt louing body: for the moſt deuoute recommendation of thy ſpirit into thy Fathers hands: for the moſt humble bowing downe of thy ſacred and thornie head, towards thy noble breaſt for a teſtimonie of thy obedience conſtantly continued to the end: for the charitable

ritable deliuerie vp of thy ſoule to ſaue the world : and for thy laſt word in this mortall life , when thou didſt burſt out into this pious petition , and didſt pronounce this moſt deuoute verſe : *Father into thy hands I commende my ſpirit*: Which being ſaid , thou preſently didſt expire , and end thy earthly pilgrimage in a ſweete ſleepe.

2. O how pretious and victorious was that death , which ſlew our death , and purchaced vs an eternall life ! May the memorie therof , ô Chriſt , remayne alwayes imprinted in my harte; and in that bleſſed death of thyne, let me be continually myndfull of myne owne , leaſt I might then deſpaire through feare , when the vncertaine houre of my death may chance to ſurpriſe me. This is the houre which thou hadſt continually before thyne eyes , from the firſt moment of thy conception, to-

wards which thou didſt inceſſantly ſteere thy courſe, as a traueller haſtens to his countrie, and a wiſe artiſte to his deſigned end. Thy out-gate was from the higheſt heauens into this world, from the world to Hell, from Hell thou returnedſt againe to the higheſt Throne of heauen. And now my ſoule, let vs vehemently bemoane and weepe vpon the moſt bitter death of this moſt deare Lord of thyne. Conſider how Ieſus dyed, what wonders and prodiges happened at his death. Behold how the iuſt man dyes, and none is ſenſible of it, none ſeriouſly calls to mynd, how great, and how ſoueraignly excellent he was ſaue onely that poore mother of his, who alone, with a few of her friends ſtood weeping neere the Croſſe. To witt, she beheld her moſt dearely beloued child, hanging before her eyes, with his body all naked and goarie. She ſaw him waxe pale; she

obſerued him againe, she heard him expireing with a loude voyce. Tis noe wonder, if vpon the ſight of theſe thinges she lamented, if she grew pale, if her ſoule vanished away in contemplation of her Sauiour, crucified and deade before her eyes. Doe thou then, ô my ſoule, draw neere to the Croſſe with Marie, and meditate the death of thy maſter with hartie compaſſion. Loe innocent Ieſus dyes, banished and naked, nor is there any found more miſerable then he. There was none more beloued of God, none more deſpiſed by men then Ieſus of Nazareth whom the Iewes crucified. Behold how bountifully the world rewards him for all his famous workes and wõders. He is putt to death in qualitie of a moſt vilanous theife: He dyes like the pooreſt creature that euer liued. Ieſus dyes, and he dyes not in a feather bedd, but vpon the

hard woode of the Croſſe, not in a houſe, or vnder ſome shelter, but in the open fields, in a ſtinking and deſpicable place: not in a priuate chamber, but vpon a publicke gibbet: not in the midſt of his diſciples, but in the midſt of two theeues, not betwixt his deare mothers armes, but betweene thoſe of a high and hard Croſſe.

3. He had not a poore locke of ſtraw vnder him, nor any meane peece of liunen vpon him, to couer his nakedneſſe. He had not a pillow to repoſe his head vpon, but contrarily, a crowne of sharpe thornes. He had noe shoes vpon his feete, nor euer wore he gloues vpon his hands, but in lieu of them, had flesh and bones bored through with iron nayles. Nor had he a man to ſerue him in that extreamitie, but was forced to ſuffer the neighbourhoode of a peruerſe fellow, to witt, the pro-

ſane theife, who threw huge contumelies vpon him. He had no comfortour; but found, that almoſt all they forſooke him, whom he lately had his followers, and his companions at table. He was neither able to ſtirre hand nor foote, nor euen to turne himſelfe to th' other ſide, to releaſe his paine in ſome ſmale meaſure. He remaynes cloſe nayled, violently extended, grieuouſly wreſted and wroung, and ſtraitened on all ſides: without care; without aſſiſtance; without ſolace, as one deade from his owne hart. His tongue alone remayned free to ſpeake, that he might pray for his enemyes, and preach, out of the pulpet of the Croſſe, ſeauen ſacred words againſt the ſeauen deadly ſinns. Yet wanted not his tongue its affliction neither, becauſe it taſted vineger and gale in his thirſt. And ſo from the ſole of his foote, to the toppe of his head,

he is wholy ſuncke vp in the waters of his paſſion, and about the ninth houre, crying out with a loude voyce he dyes.

4. O how great and excellent is he, who dyes while he cryes out in ſuch a manner; in whoſe paſſage heauen and earth laments; frō whoſe ſight death flyes away. At whoſe crye the deade ryſe againe; by whoſe aſpect the gates of death are bruſed in peeces. whoſe preſēce the Diuell is not able to endure: whoſe power noe man can reſiſte; whom hell quakes at, ſupernall ſpirits adore, Angells ſerue, Archangells obey. With whoſe bright beames lymbus PP. is inlightened, the troopes of ſaintes are reioyceā, chaynes are broken, and ample ſpoyles of captiue ſoules are ledd away. Verily this was the ſonne of God, ſaith the centurion. For that bleſſed man obſeruing, that he expired giuing ſo loude a crye, he concluded that there dwelt an in-

uisible God in humane nature, and forthwith he confeſſed that he was the ſonne of God; whom the Iewes derided as crucified. O too too hard harted Iew, who is neither mollified by the torments he ſuffers, nor conuerted by the vnheard of wonders which he workes in dying. Yet heare ô you deafe ones and ô you that are blind behold; you, I ſay, who would needes haue a ſigne ſent you from heauen. Behold wonders are wrought aboue in heauen, and in earth below: the elements become Chriſts obedient ſeruants, and at the houre of his departure out of this life, all of them lament, and yet you miſerable wretches laugh it out. The ſonne is benighted at noone-tyde, and will not ſee his death. The earth giues dreadfull quakes, and will not paſſe ouer the iniurie done to God in ſilence. The rockes forceibly rend in peeces, and in their

horride crashing language, they condole with their Creatour, the veyle of the Temple is rent in ſunder, that the old veyle being drawen, the ſacred myſteries of Chriſt might appeare: for he is indeede the true hoſte which takes away the ſinnes of the world. He is the immaculate lambe of God, ſacryficed vpon the Croſſe in paſchall tyme. He is the true prieſt conſecrated by God, who offered himſelfe vpp to his heauenly Father in odour of ſweetneſſe. He the high Prieſt, who enters onely into the Holy of Holyes once a yeare, that he may petition, not onely for the Iewes, but for the ſaluation of all men that beleeue in him. For this he truly performed by dying once for mankind in the end of many Ages. And the monuments were opened, that Chriſts future reſurrection togeither with many Saintes, might be made euident

by a preſent argument which was at hand.

5. Many of thoſe that were mett togeither at that dolefull ſpectacle, obſeruing theſe wonders, were verie ſorrowfull, and beating their breaſtes they were ſtruken with the reflexions therof. Returne thou too, ô my ſoule, into thyne owne interiour, and begin to ſigh with thoſe that ſighe, and bewayle with them that bewayle Chriſt Ieſus, leaſt thou be found harder then the rockes, and more incredulous then the Iewes themſelues. Bleſſed are the teares which are shedd for the loue of our crucified Lord. For it is a thinge of great pietie and ſweetneſſe, to weepe for ſo ſweete a Maſter, this is the great conſolation of a louing ſoule, to powre out ſtreames of ſorrowfull teares out of compaſſion of her beloued. For euen Ieſus himſelfe did oft weepe for mans

miſerie, and leauing teares, at length he shewred out bloud by a more plentifull pietie. Ieſus Chriſt then, our Lord and Maſter dyed vpon the Croſſe for thee, let the whole world therfor, be hence forth deade to thee. Learne to remember thine owne death in the death of Ieſus, & make it your buſineſſe to prepare your ſelfe to dye. For you know not when our Lord will come: you know not when your maker will call you away. Watch at all tymes, and pray, that you may meete with a good and happie houre. Let, both your words and workes be ſuch, as though you were to depart this verie day. Learne to dy before death, nor let death when it drawes neere be a horrour to you, but rather an open gate to life. Chriſt and the Prophetes dyed, and you too muſt shortly paſſe by the way of your forefathers. Howbeit there

is great hope, verie great consolation in the word of Iesus saying: He that beleeues in me, shall liue, though otherwise deade. And againe: he that heares my word, and beleeues him that sent me, hath life euerlasting. Make Iesus therfor your friend, while you liue that he may be propitious when you dye. Throw from you what euer hinders you from the loue of Iesus; what euer retards you from the kingdome of heauen. Flye all, that may stayne the puritie of your conscience. Abandonne what euer may robbe you of the peace of hart. Keepe your selfe abstracted from the world; vnited to God, familiar with Christ. walke with Iesus in the libertie of spirit, hauing noe care at all of externall thinges. Prepare the house of your hart for his residence: afford him a large refectorie; that he with his disciples may make his mysti-

call Paſchall with you before you dye.

6. As ſoone therfor as you begin to be ſicke, and perceiue that the day drawes neere, in which you ſhall be called away, offer vp humble prayers to Chriſt, and imitate Marie and Martha, ſaying: Lord, he whom thou loueſt is ſicke: for pious and mercifull Ieſus, who wept ouer Lazarus and rayſed him being deade, is powerfull enough to cure thee of any infirmitie, and to rayſe thee againe being deade at the day of Doome. Thinke now eſpecially of our Lords ſupper, in particular, how the humble Ieſus washed his diſciples feete, and before he went thence, deliuered them the myſterie of his ſacred body for their conſolation. Doe thou too therfor humbly demande of our Lord Ieſus to be purged from the filth of thy ſinnes, and to be armed with the *viaticum* of his

pretious bodie before thy departure. Hauing receiued it, imploy thy ſelfe wholy in thankes giuing, and meditate deuoutly vpon the moſt delicious paſſages of his *Mandie*. And then rayſing your eyes to heauen, deſire with the verie marrow of your ſoule to be vnited to Chriſt. After that applie your ſelfe to the paſſion of Chriſt, and draw from it the marrow of conſolation. Enter alſo into the garden (neere Mont-Oliuet) with Ieſus and his Apoſtles, that is to ſay, ſeparate your ſelfe from your friends who are preſent with you, that you may applie your ſelfe more freely to God in ſecreete; and pray to God the Father to bleſſe you with a happie end of your earthlie pilgrimage Kneele downe vpon your knees with Ieſus, proſtrate with your face vpon the ground, and reſigne your ſelfe into the hands of God,

and ſay theſe moſt perfect words of Chriſt. *Father, not my will but thyne be done*: for he beſt knowes whether it were better for you to liue or dye. Beſeech your brethren likewiſe, and ſuch pious people as come to viſit you, that they would watchfully pray for you, that you might not be moleſted with the guiles of the enemie. Haue recourſe to Ieſus in all your anxieties and difficulties, and follow him with his Croſſe vpon his backe to Caluarie. There take vp your ſtand. Chuſe there to end your life and deliuer vp your ſpirit. Place the death and paſſion of Ieſus betwixt your ſelfe and his future iudgement, and inceſſantly fixe your eyes vpon your crucified loue. Inuoke the name of Ieſus againſt the diuels terrours, making the ſigne of the Croſſe. If he obiect the ſinnes of your life paſt, which are many, replie you, that Chriſts merites are infinite.

7. Call to mynd alſo the ſeauen words which Ieſus ſpoke vpon the Croſſe for your inſtruction: for preſently after he was putt vpon the Croſſe he prayd for his enemyes, and pardonned ſinners: that you in your hart ſhould pardon all that may haue treſpaſſed againſt you, as you likewiſe begge to be pardonned by them.

2. He promiſed the ioyes of heauen to the theife who confeſſed, that you deſpaire not through the greeuouſneſſe of your ſinnes, but begge with a firme faith that he will alſo be myndfull of you in his kingdome.

3. He commended his moſt bleſſed Virgine mother to S. Iohn a Virgine, that you may haue a preſent recourſe to his moſt clement mother Marie; the ayde of the poore, when you come to be in agonie: and that you may alſo

carefully commend your ſelfe to her, to the bleſſed Apoſtle S. Iohn, and to all the Saintes. Againe, commend your ſelfe to the prayers of your brethren, and the reſt of the faithfull, that after your deceaſe they would e myndfull of you in their vigiles and Maſſes.

4. Ieſus shewed himſelfe abandoned in his torments, that you should not beare impatiently, (if being loaden with dolours, you be not preſently deliuered) but contrarily ſubmitt your ſelfe to Gods ordonnance in all thinges.

5. He ſaith, *I thirſt*, that you may thirſt after God, who is the fountaine of liuing water, and deſire to be diſſolued, and to be with Chriſt. For this indeede is much better then to be continued any longer a pilgrime in this world, and to be ingaged in manifold dangers.

6. He vttered the word. *All is*

consummated, that you seeing the end of your dayes draw neere should render thankes to God for euery good deede you haue done, and that Christ would please to supplie what you haue left vndone.

7. He deliuered vpp his soule into the hands of his heauenly Father with a loude crye, that you being about to depart out of this world, might not fayle to read, and frequently to repeate that word of blessed commendation, which is the most sweete and comfortable a man can possibly vse at that tyme.

8. O most louing Iesu, thou splendour of thy fathers glorie and sunne of iustice, who didst daigne to suffer this most ignominious kind of death for me thy poore vnworthy seruant; and deliuer vp thy soule for the saluation of the world vpon the toppe of Caluarie, and in

thy prayer commended it to thy Father, grant that I may alwayes carie about with me, imprinted in my hart, the ioynt loue and sorrow for that most bitter death of thyne, and dayly to prepare my selfe to dye with thee by the mortification of all my vices, that when my end approches I may deserue to be drunke vp into the bosomes of thy mercye,, and happily so enter with thee into the ioyes of heauen. Be present to me when I dye, succour me in my agonie, come meete a hart that longes after thee. Defend me from myne enemyes, deliuer me out of tribulations comfort me mourning, comfort me quaking, releiue me fainting away, and receiue me expiring. Let thy last word vpon the Crosse, proue my last word in this life; and when my tongue growes speechlesse, heare the finall desire of my hart: Father into thy hands

I commende my ſpirit, thou haſt redeemed me ô Lord God of truth. Amen.

THE XXXI. CHAP.

Of the victorious death of Ieſus our Redeemour.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt, thou mirour of the diuine Maieſtie without ſtayne, for thy pittifull and pale aſpect cauſed by deathes inuaſion, when thy ſoule departing out of thy body, the certaine ſignes of mortalitie appeared in thee. Alas! alas my deare Ieſu, thou moſt beautifull among men, the comelyneſſe of thy moſt pleaſing countenance is deformed with the filth which they ſpitt out of their durtie lipps, and the flowre of thy moſt louelie face is faded and fallen away by thy

cruell death. Ah moſt merciful God, all theſe indignities fell vpon thee, for the expiation of my ſinnes. Becauſe thou wouldſt be deformed in body, that my ſoule might be purified: and that I might be deliuered from an eternall death, thou wouldſt endure a moſt ignominious temporall one. O death death what haſt thou done why didſt thoy not feare to touche the annoynted of our Lord? what right hadſt thou lawfully ouer him? Or what offence couldſt thou find out in the ſonne of God? Thou haſt inuaded him, thou haſt ſlayne him; but yet thou haſt not done it ſcot free: for thou thy ſelfe art killed by killing life, and being run through by the dart of Chriſts diuinitie, thou haſt loſt the highth of thy tyrannicall power and dominion, and when the ſoule of Chriſt deſcended into Hell, thou waſt forced to reſtore all the elect who were dead in

Adam, whom the prince of Hell had longe detayned captiues. For ſo it was of old foretold by the Prophete. *O death I will be thy death: I will be thy ſtinge, ô Hell.* Hence the Church decently ſinges with loude voyces: *Life dyes vpon the tree, and by his death Hell was diſployed.* Therfor by thy death, ô Chriſt, hope of life is reſtored to me, and a crowne of ioy, the prince of death being ſubdued. Certainly when thou didſt ſuffer death vpon the Croſſe to repaire our life, great and manifold graces thence accrue to vs. To witt originall ſinne is blotted out, our owne perſonall iniquitie is remitted: pardon is inlarged; punishment is mitigated, reuenge is ſuſpended; all debtes are diſcharged; mercy is denyed to noe penitent. Becauſe the merite of thy paſſion is an Ocean which cannot be drayned.

2. But for whom did he dye? The Angells needed not his death becauſe they perſiſted conſtant and ſtable in truth. The diuell has noe hope of recouerie, becauſe he was obdurate preſently vpon his fall: It was for man then that he dyed, who being deceiued by the fraude of the diuell, rushed downe into death. And it was but fitting that thy charitie should rayſe him vp againe, whom anothers malice had caſt downe. O great pietie! ô the vnſpeakable depth of the diuine counſell! O myſterie moſt worthy to be venerated, and to be kept in memorie for euer, by which man merited ſaluation by meanes of the Croſſe: through ſcandall he came to his kingdome; through punishment he arriued to glorie, and by death he was reduced to euerlaſting life. Therfor, ô Lord, thy moſt ſacred paſſion, is

the cure of all our wounds. Thy Croſſe is the ruine of all our enemys, and the ſingularly ſure shelter of all the faithfull. Thy death is the deſtruction of vice, and the birth of vertue. I will therfor reioyce in the merite and fruite of thy paſſion: my comfort shall be in my redemption: and I will bewayle thy moſt bitter paſſion out of the motiue of loue. For it is a matter of pietie to reioyce with thee, becauſe thou haſt ſubdued death, nor is it any leſſe to condole with thee, becauſe thou didſt endure ſo greeuous torments for my ſake. Take courage then, ô faithfull ſoule, and contemplate the ſorrowfull and pale picture of thy crucified Sauiour: Conſider euery part of thy dead Ieſus, and let thyne eyes ſtreame out teares through the greatneſſe of thy compaſſion. For you are profitably imployed, and conceiue a verie

holy imagination in your mynd, while you contemplate Ieſus hanging vpon the Croſſe. The image of our crucified loue, in the hart of a iuſt man, is like a bunsh of cypreſſe in the vineyeards of Engaddus. If then you haue the eye of pittie, if a hart touched with ſenſe of humanitie, rayſe vp your contemplation to your God crucified, and dead vpon the Croſſe for your loue.

3. Behold the woode of the Croſſe, vpon which thy ſaluation hanges, the redemption of the faithfull, the ſcorne of infidells. His head all to beſett with thornes, is low bowed towards his ſacred breaſt, nor doth there now any vitall motion appeare in him. Thoſe eyes of his ſee nothing, from whoſe ſight noe ſecreete can be hidd. Thoſe eares of his heare nothing, who knowes all thinges euen before they are. He wants all

ſenſe

ſenſe of ſmellinge, who inriches the flowers with their ſweet parfumes. He has loſt all taſte, who affords life and foode to all liuing creatures. He moues not his lipps, who opens the mouthes of the dumbe. He vtters not one word, who teaches men all wiſdome. That tongue of his which euer preached truth, ſtickes immoueable to his iawes. That face which was ſometyme brighter then the ſunne, is veyled with a deadly paleneſſe. His faire cheekes like to a turtle doue, haue loſt all their beautuouſneſſe. Thoſe hands which ſtretched out the heauens, are peirced through with rude nayles. Thoſe knees which were often bowed in prayer hange ſtiffe, and naked. Thoſe theighes which ſupported all the waight of his bodie, like two marble pillers, are depriued of their ſtrength and vigour. Thoſe feete which were often

wearied in going to preach the Goſpell, art locked to the woode of the Croſſe, as though they were in a ſnare. All his members appeare full of dolours, ſore with wounds, couered with bloud. Howbeit his bones are not broken with thoſe of the theiues, that the holy ſcripture may be fulfilled: becauſe he is indeede the true lambe foretold in the law, whoſe bones were commanded to be conſerued intire. Such, ô daughters of Hieruſalem, is my beloued, and he is my friend too. And this is the end of his dolorous death and paſſion; for whom, should I dye a thouſand deathes, yet were it not a retribution condigne and equall to that charitie of his. O moſt ſweete Ieſu, thou redeemour of my ſoule, who will procure me the fauour that I may dy with thee vpon the Croſſe, and inioye, togeither with thee, ſo happie a

paſſage out of this mortall body? I beſeech thee from the verie bottome of my hart, to grant me grace ſo to liue in this poore frayle body of myne, and ſo to direct all my actions and affections according to thy good pleaſure, that I may conſummate my courſe in the ſtate of grace, and attaine to the reward of eternall Beatitude, after the various dangers of temptations.

THE XXXII. CHAP.

Of the cruell peircing of the ſide of Ieſus Chriſt.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt thou draineleſſe fountaine of grace and charitie, for that cruell peirceing of thy moſt ſacred ſide, after thou waſt deade. For then thou the moſt

holy of all holyes, waſt forceably ſtrucke and tranſpeirced on thy right ſide, with the ſoldiers lance, that the sharpe point of it penetrated thy bowells, and hitt home to thy tender hart; ſo that it drew vs out a moſt ſouueraigne fountaine of bloud and water; by a large paſſage which it layd open wherby the whole world was to be ſprinkled, and cured. O ſacred and admirable ſtreame of Chriſts pretious bloud!, which flowed from his right ſide, being alreadie deade vpon the Croſſe, for the redemption of mankind! O cleare and ſweeteſt ſtreame of holy water, iſſuing out of the moſt inward bowells of our Sauiour Ieſus, to wash all our ſinnes! ſo of old and moyſes the ſeruant of God ſmyte the rocke in the wilderneſſe, did a plentifull floud of water gushed out; and as well the people as their horſes dranke of that

torrent, with ſweete delight, and ceaſed their murmuring. But Longinus a valient ſoldier, taking a ſpeare in his hād powerfully ſtrucke the rocke, when he opened Chriſts right ſide, whence preſently bloud and water ſprang out, and hence the Church our chaſt mother deriued her ſauing ſacraments: for as Eue was ſtyled the mother of all the liuing, and was formed out of Adam her huſbands ſide: ſo the holy Church militant was called the mother of all the faithfull, and was reformed out of the ſide of Chriſt her ſpouſe. O great and pretious wound of my Lord and maſter, the moſt louely, & moſt to be beloued of all wounds as being moſt deeply penetrated, and layd moſt wide open for all the faithfull to enter into it; moſt miraculouſly flowing moſt plentifully bleſſed, and though made in the laſt, yet glorious in the firſt

place. For who euer drinkes of the moſt heauenly fountaine of this ſacred wound, and hath taken a draught of loue at it, though but once onely, he shall forgett all his miſeries and calamities; he shall be cured of the thirſt of temporall, and carnall deſires; he shall be inflamed with the loue of eternall bleſſings; he shall be replenished with the ineffable ſweetneſſe of the holy Ghoſt, and shall therin become a fountaine of liuing water, runing into life euerlaſting.

2. Enter, enter my ſoule, into the right ſide of thy crucified Lord. Enter by the dore of this famous ſweete wound into the moſt louing hart of Ieſus peirced with a ſpeare through loue, to repoſe in the hole of the rocke from the noyſe of the world. Approch, ô man, to that high hart, that hidden hart, that ſecreete hart, that hart of a God, which layes open the dore therof

to thee. Enter in then, why doe you ſtand without dores. The fountaine of life the way to ſaluation, the heauenly Arcke lyes open to you, whence aromaticall ſweetes flow out in abundance. There is the place of refuge from the tempting enemye, a place of propitiation from the anger of the future iudgement. This is the fountaine of oyle and grace which continually flowes and neuer ceaſes to run mercy to the ſinner, if he pleaſe to approche with a hart wholy contrite. This is the ſource of the heauenly fountaine which runs out of the midſt of paradiſe, to water the ſuperficies of the earth, to quench the thirſt of a drye hart, to purge crymes, to ſubdue laciuious motions, and to repreſſe the ſwellings of anger. Doe thou therfor drinke a cupp of loue out of this fountaine of our Sauiour. Drinke the ſweete ſolaces of life,

out of the ſide of Ieſus, that you may liue not in your ſelfe, but in him, who was wounded for you. Giue your hart, who opened his hart to you. Enter by the dore of his ſacred wound, to your Redeemours interiour. He inuites you to enter; he demands, that you would remayne with him: he deſires that you haue but one hart with him. *Sonne*, ſaith he, *giue me thy hart*. God requires noe more of you. If you giue that, you haue offerred him a moſt gratefull preſent. Giue it then to Ieſus, and to noe other. Giue it to Chriſt, not to the world. Giue your hart to eternall wiſdome, not to vaine phyloſophie. For therfor it was that he cauſed his ſide to be layd ſo wide open, & to be ſo deepe digged into, that you might find an open paſſage to the hart of your beloued, that you might penetrate the interiour of the ſonne of God,

and be vnited to him in true vnion of hart, that you might direct all your affections to him, and performe all your workes to his honour in ſimplicitie of hart; that you might make it your buſines to pleaſe him alone, and adheare to him with a pure mynd, and with all your ſtrength.

3. Where is it that you can repoſe more ſecurely, dwell more ſafely, and ſleepe more deliciouſly then in the wounds of our Sauiour Ieſus Chriſt who was crucified for you? Where can you hope to find out wiſdome more abundantly, & learne a more profitable knowledge of good life then in the verie inmoſt bowells of Chriſt who ſuffered? From whoſe ſweet boſome a liuing fountaine trickled downe for your vſe? Where, can you, being fallen into coldneſſe, be ſo powerfully reinflamed; ſo ſuddenly be conſerued from all the noyſe of the

world; be so perfectly recollected in your interiour, as in the hart of Iesus whose side was peirced with a speare for your loue? Nothing doth so warme, draw, penetrate the hart of man, as the loue of our crucified Redeemour. Hence it was that a certaine sainte was wont to say, my loue is crucified. To whom I affectionatly answer: and my loue too is wounded and peirced all through, so that a free passage is afforded me to his amiable hart. Make haste with a greedie desire, as farre as you dare presume: applie your selfe to the sacred side of Iesus, that you may be washed in his bloud and water. And if possibly you can putt out your owne hart, and place it neere the hart of Iesus; that he may take it into his custodie gouerne and possesse it, least hence forth it may be dispersed vpon many thinges, and be defyled. Reueale

your hart to him, intruſt your ſelfe confidently in his hands, deliuer vp all your wills and nills, haue but you one hart and one ſoule in God. Be of the ſame ſenſe and iudgement with him in all thinges, according to his ſoueraigne will and pleaſure for euer. Then ſhall you liue in high repoſe, nor ſhall you be eaſily diſturbed or inordinatly contriſtated, when you haue once abſolutly deliuered vp your hart to Ieſus to conſerue it and dwelle in it for euer.

4. O moſt fincere Ieſus, the Authour of all ſecreetes, and the inhabitour of louing hartes. O ſpectacle of all contemplatiues! O God like treaſurie of all gifts and graces! Chriſt my Kinge, Redeemour of the faithfull, who ſufferedſt thy moſt ſaintly ſide to be opened with the point of a cruell lance, lay open to me, I beſeech thee the

gates of thy mercy; licence me to enter into the secreetes of thy most most louing hart, by the large and open dore of thy sacred side; that my hart may be vnited to thee with the tye of charitie; neuer to be vntyed: and may it be so vehemently inflamed that thou mayst liue in me, and I in thee in a neere league of friendshippe for euer. Wound my hart with the dart of thy loue. Cause thy militarie lance to penetrate my bowells, and to strike through all my interiour partes, that my soule may recouer perfect health by that deare wound, that I may admitt noe other louer besides thy selfe, require noe consolation of thee. Let my hart lye onely peruious and open to thee alone; proue a stranger to the world; be shutt vp from the Diuell, and be fensed on all sides, by the signe of the Crosse, against all temptations.

THE XXXIII. CHAP.

Of the taking downe of Christ from the Crosse.

1. I Blesse and giue thee thankes, ô Lord Iesu Christ, ô thou diuine fortitude, for thy humble taking downe from the high Crosse, in the euening tyme, whervpon thou hungedst till sunne sett for our saluation, from whence thou wast to be taken downe according to the ordonance of the old law, as also by reason that easter day drew neere when the holy saboath was to be celebrated. I prayse and glorifie thee for the deuoute seruice which thy familiar friends charitably afforded thee, when those most iust men Ioseph of Arimathia, and Nicodemus, a Doctor of the law (to-

geither with their ſeruants coming to the Croſſe, and rearing vp ladders againſt it, the one climing vp on the right ſide, and the other on the left, and another yet applying himſelfe to cleare the feete) drew out the three pretious nayles out of thy holy hands and feete with due honour and pietie, and ioyning to themſelues ſome of the ſtrongeſt of their companions, they reuerently imbraced that moſt noble body of thyne, and modeſtly and carefully let it downe to the ground. Bleſſed are you, ô men of mercy, who shewed this mercy to your Lord God, as to burie him in a due and decent manner: for the fidelitie which you had shewen to your friend aliue, you tooke care to performe with greater deuotion to him now deade. And therfor you shall receiue from the hand of God a more peculiar reward in heauen, to

whom you proued your ſelues ſo faithfull in earth. And he, to whom you prepared a ſepulcher in earth, will without all doubt mutually prouide you a more happie manſion aboue, as he promiſed his diſciples the laſt night and I wish to God, that I too the leaſt of all his ſeruantes, had bene admitted to be preſent at the exequies of my deare Lord and maſter, that I might haue afforded him at leaſt ſome ſmale ſeruice. Verily I should moſt willingly haue held the ladder; or at leaſt haue reached vp the pinſers to haue pulled out the nayles or finally I should haue lent a helping hand to thoſe that bore him. O what good forture had I had, if I had ſtoode ſo neere as to haue caught in my lappe one of my maſters nayles falling downe from aboue, for a ſweete memoriall of his paſſion, that as often as I should haue ſeene it, I should

haue bene presently moued to teares.

2. I prayse and honour thee for that wishfull imbracement which thou didst receiue betwixt thy most dolorous mothers hands and armes, and for the affectiue deuotion by which thou wast deliuered to her by the faithfull, and placed in her virginall bosome. Ah what an aboundance of teares flowed from those pure peerlesse eyes of hers! What warme dropps trickled downe from that mothers browes vpon thy deade body. O what pure kisses did then that mother of puritie imprint vpon those dead members of thyne. Ah how dolorously and instantly did she looke into his sacred wounds. O with how religious armes did she imbrace, hold, and locke vp that blessed fruite of her wombe, which she saw offered vp vpon the tree of the Crosse for the saluation

of the world. Who, euen of the deuouter ſorte; is able to conceiue the anguish of her exceeding great ſorrow, and ſufficiently to expreſſe the abundance of her teares? Let vs therfor draw neerer my ſoule, and deuoutly kiſſe Ieſus his fresh wounds. Becauſe while he hunge nayled to the Croſſe, there was noe meanes to procure acceſſe for the thronge of the people, and the highth of the Croſſe: but now he is to be found in the boſome of his mournefull mother, where he lyes wounded and deade. Draw neere therfor ô ſinner who ſoeuer, and how great ſoeuer thou art, who art terrified with the feare of eternall damnation; becauſe this lambe was ſlayne for thee; for thee was that hoſte offered who tooke away the ſinnes of the whole world. So pious and mercifull is our Lord Ieſus ſo pious and ſweet is Marie his mother, that none returnes

from them emptie handed, none departes vncomforted, if he demande pardon with a hart intirely penitent. O how ſweete and comfortable are theſe thinges to mee ſinner, farre beyond the honie, and honiecombe: for I ſee all was done for me, which I reade Chriſt ſuffered in flesh. And all the good that euer our B. Lady did in her life comes wholy home to my merite and comfort; that is, all the good offices she did to Chriſt, and all the aduerſities which she ſuffered in the world with Ieſus. Keepe therfor, ô thou mother of election, thy onely beloued ſonne ſlayne for me in thy boſome. Retayne him ſo longe out of the ſepulcher that I may come vpon my knees and adore him while he is yet vpon the earth; that I may powre out my prayers before him, and kiſſe his wounded lymmes, which were tortured by a ſingular kind of

Martirdome. Heare me my Lady Mistresse, and be fauourable to me. Accomplish my desires, admitt me to the sacred kisse of him whom my hart loues.

THE XXXIV. CHAP.

A prayer to the seuerall members of Iesus Christ crucified.

To his feete.

1. O Specious feete of my Lord Iesus Christ which were both ioyntly transfixed, with the dint of one most cruell nayle, and powred out pretious bloud in great abundance: I reuerently adore you, and diligently kisse you, beging pardon for what euer I haue offended by standing or walking: *Aue Maria &c.*

2. O beautifull thighes, and

humble knees of my Lord Ieſus Chriſt which lay often bowed and proſtrate in prayer vpon the bare grownd, and which were tormented with greeuous paine in the paſſion: I humbly adore you and ſuppliantly kiſſe you, begging that I may be mercifully pardonned as often as I haue bene ſlouthfull & indeuoute in Gods ſeruice. *Aue Maria &c.*

3. O ſacred and vnſpotted bellie of my Lord Ieſus Chriſt whom the virginall hall of holy Marie both bore and nourished, which was ſmitten with many bitter blowes I hartily adore thee, and compaſſionatly kiſſe thee, begging that I may be pardonned as often as I haue imployed more care about my body, then neceſſitie exacted. *Aue Maria:*

4. O moſt worthy ſide of my Lord Ieſus Chriſt wherin the wide bored wound of diuine loue lyes

wide open, I ſingularly adore thee, and moſt intimately kiſſe thee, begging that I may be pardonned as often as I haue violated brotherly loue, or haue fallen into coldneſſe from heauenly loue. *Aue Maria.*

5. O moſt patient backe of my Lord Ieſus Chriſt which was ſo readie to beare the woode of life, and all the heauie loade of ſinne without any contradiction at all; enduring with all thoſe moſt cruell whippes and ſtripes: I deuoutly adore thee, and delightfully kiſſe thee deſireing pardon as often as I haue impatiently ſuffered the afflictions which befell me. *Aue Maria.*

6. O venerable hands of my Lord Ieſus Chriſt, forced to an vniuſt extent vpon the Croſſe, and peirced through with groſſe iron nayles: I faithfully adore you, and kiſſe you with compaſſion,

begging that I may be cleanſed from whatſoeuer I haue contracted by action. *Aue Maria.*

7. O moſt pure breaſt of my Lord Ieſus Chriſt, wherin there was neuer any ſtayne of ſinne, (nor had is euen any power to enter) vpō which B. Iohn the Apoſtle repoſed as the laſt ſupper: I adore thee in ſinceritie of hart, and kiſſe thee affectionatly, begging that what euer I haue contracted by filthy cogitations, may be intirely purged in me. *Aue Maria.*

8. O white and ſlender necke of my Lord Ieſus Chriſt which was extenuated by frequent hungar and thirſt, neuer curiouſly adorned, nor vainely exalted, but ſubmitted to father and mother in an humble reuerence, and cruelly buffetted in thy paſſion: I adore thee humbly, and louingly kiſſe thee; begging pardon for all that

I haue committed by oſtentation. *Aue Maria.*

9. O ſweeteſt mouth of my Lord Ieſus Chriſt from which the word of ſaluation was deriued into this world; which was defiled with the Iewes ſpittle, and made bitter with a cuppe of vineger and gale. I doe condignely adore thee, and myldly kiſſe thee, earneſtly begging that I may be pardoned as often as I haue tranſgreſſed by eating, drinking, or ſpeaking. *Aue Maria.*

10. O glorious face of my Lord Ieſus Chriſt, replenished with a louelie reuerence, filthily beſmeered by the Iewes, vniuſtly beaten, and ſcornefully veyled: Decently I adore thee, and wishfully kiſſe thee; begging that thou wouldſt pleaſe to pardon me, as often as I haue offended the countenance of thy myld maieſtie. *Aue Maria.*

11. O bleſſed eares of my Lord

Ieſus Chriſt which was neuer touched with any blaſt of vanitie, nor changed from the ſtate of righteouſneſſe by any ridiculous, or iniurious ſpeach, I honorably adore you, and vnanimouſly kiſſe you, begging that what vanitie ſoeuer I haue contracted by vnlawfull hearing, may be ſpeedily abolished in me. *Aue Maria.*

12. O moſt excellent bright eyes of my Lord Ieſus Chriſt, which were pure from all concupiſcence, and obſcured by the violence of death, whence a ſweete shewre of teares did often flow: I cordially adore you, and ſweetly kiſſe you, begging that what ſtayne ſoeuer I may haue contracted by vnlawfull lookes, may be mercifully pardoned me. *Aue Maria.*

13. O ſublime head of my Lord Ieſus Chriſt worthy of all veneration and reuerence, haueing a crowne of moſt sharppe thornes preſſed

preſſed downe into it, whilſt all the haire which hung round about it, was dyed & bleſſed with the ſtreames of bloud which powred downe: I adore thee with all the Angells, and vniuerſall powers; and kiſſe thee with farre more deareneſſe then the holes of all the wounds beſides, and more inſtantly begge of thee, that thou wouldſt daigne to abſolue me from all the thornie sharpneſſe of ſinne, and to number me at leaſt among the loweſt of thy elect. *Aue Maria.*

THE XXXV. CHAP.

Of the venerable buriall of Chriſt Ieſus.

1. I Bleſſe and giue thee thankes, O Lord Ieſu Chriſt, thou odour of life, brightneſſe of eternall light, for thy moſt ſweete

imbaumement with pretious oyntments, which though thou needst not, in order to preuent corruption, yet were they most acceptable to thee, as they came from the deuotion of diuers of thy seruants, and were verie lawfully to be vsed, according to the Iewes formall custome, as we find written of many Patriarkes and kinges, who were buried with the like rites. I prayse and glorifie thee, for that diligent inuoluing thy sacred body in a pure and cleane syndon, or winding sheete, as also for that decent veyling of thy blessed heade in a white and cleane hand-chercheife, which was afterwards found in the holy sepulcher. I prayse and glorifie thee, for the mournfull transportation of thy body to the sepulcher, for thy reuerent being putt into it, and thy hũble lying in that new monument hewen out of the rocke, and which

was giuen thee by that noble Senatour Ioseph; where, it thē growing late, thou wast honorably buried with many teares, and closely shutt vp with a great stone. Reioyce, ô venerable Ioseph, in that office of so great pietie, and in so sublime a worke of charitie done to Christ. I doe congratulate with thee, and highly commende thy nobilitie, in that thou didst performe this dutie most worthy of all honour. Because thou didst not onely demande licence of Pilate to burie him, but thou didst euen open thyne owne sepulcher to him, which thou hadst prepared for thy selfe to repose in, after thy decease.

2. O what an esteeme had God for thee, who chused to be buried with thee before all the places of the world, he, I say, vnder whose power were all the confines of the earth, and all compriſed vnder the heauens. I tell thee ô thou most

illuſtrious of men, that thou ſhalt hence forth be honored by God and man, as long as the world ſtands, and the number of the faithfull ſubſiſtes. For this ſepulcher ſhall be farre more venerable, glorious, and renowned then all thoſe of the Saintes and kinges of the earth, be they neuer ſo famous. Many pilgrimes ſhall cóme to viſite it from the moſt remote corners of the world, and they ſhall adore in this place where the body of our Lord repoſed. Here then was Ieſus buried, here was our crucified Lord layd, here did the women lament, here he was deliuered vp to ſoldiers cuſtodie. Here did Chriſt ryſe the thyrd day; here Ieſus was ſeene by Marie Magdalene. Here did the Angell of our Lord appeare from heauen: here were the keepers of the ſepulcher terrified, and became like deade men. And therfor here too, doe

thou take vp thy reſidence my ſoule for a while, to bewayle thy Sauiour Ieſus (togeither with the good women) who was buried for thy ſake. For it is but iuſt and meete, that thou ſhouldſt pay him the dutie of mourning, from whom thou doſt expect the reward of endleſſe exultation. Ponder ſeriouſly then, how hugely, all Chriſts faithfull were contriſtated, eſpecially the holie women, when they ſaw Ieſus taken from them, and ſhutt vp in his ſepulcher, for whoſe loue they had contemned all, and whom they had followed all about; to whom they had ſo often deuoutly afforded part of their fortunes: with whom they cheifly affected to liue, and ioyfullly conuerſe: and by whom they beleeued they might become eternally happie. Verily by how much their loue was more intenſe, by ſo much was their ſorrow more

insupportably bitter.

3. But that which most afflicted those sorrowfull hartes, was, that the hope of his resurrection seemed to be taken away, and their faith, buried, as it were, with Iesus in the sepulcher. And therfor those poore soules perceiued noe other consolation left them, then to bewayle their deceased master, and to returne home to prepare oyntmentes, that at least, if they could not rayse the deade, they might, at least, conserue him from corruption by their faithfull oyntement. But ô you holy and religious women, who loe Iesus with an inceſſant loue, doe not, I pray, too much lament him, doe not wholy despaire. Call to mynde what Iesus foretold, and expect a while: for with in three dayes he shall certainly ryse againe. Then shall you see him in great splendour, with ioy of hart,

whom now you lament as buried in infirmitie and ſorrow. Then will there be a new ioy to all his friends, who now moſt grieuouſly ſorrow for his death and buriall nor will your oyntments be then any way vſe full to him, ſith ryſing from death, he ſhall appeare in greateſt glorie for he ſhall be clothed with a ſtole of imortalitie, nor will death euer after be able to domineere ouer him. Doe thou alſo, ô man learne fruitfully to thinke of the diſſolution of thy body, by reflection of Ieſus his buriall. What thou hadſt from earth, muſt neceſſarily be commended to earth againe. *Duſt thou art, and to duſt ſhalt thou returne.* Whence art thou proude then, thou that art readie to become corruption and to be couered with earth? What doſt thou ſo earneſtly couet in the world, thou that art ſo ſuddenly to be turned out of dores,

and to be troden vpon by all men.

4. When therfore thou doſt behold the graues of dead perſons, reflect that thou art shortly to become their fellow, for there, is euery liuing creature to be lodged by Gods appointment There both the rich and poore shall be layd a longe in one common bedd, content with a ſmale proportion of ground. There the noble is not diſcerned from the ignoble. There the weake and the ſtronge shall be equally troden vpon. There the couetous mans money shall afford him noe vſerie, nor the fraudulent draw profit by his exquiſite inuentions: there the delicate creature shall be wormes meate, and he that whilome was ſo feate in his attire shall greete our noſes with a filthy ſtinke. There shall the proude hart of man be made ſtoope, and

his prayſe shall vanish. Loe how all mortall men tend to nothing, and all flesh corrupted by ſinne, returnes to its origine. Wherefore ſtudie ſo to liue, and by the ſpirit ſo to mortifie the inclinations of the flesh, that while it is putrifying into duſt, thy ſoule may merite to reſt in happie peace: for if now, on Good friday, thou liueſt in labour and ſorrow, a holy ſaboath of repoſe will ſucceede, and to that a moſt ioyfull Paſchall in the reſurrection of the iuſt. Therfor by how much thou liueſt more ſtrictly in the world for the preſent, by ſo much more quietly shalt thou repoſe in thy graue. And by how much more firmely thou adheareſt to the Croſſe, ſo much more ſurely shalt thou come to Chriſt. By how much more bitterly thou now deploreſt thy ſinnes, by ſo much there remaynes leſſe to be purged by re-

uengefull flames. Lament, lament, while it is yet the tyme of grace, while the gates of mercy lye open, while pennance is acceptable to God, and there is plentifull redemption to be had at his hands. Lament, with all, the miſerable condition of the world, and mans huge great ingratitude, that there are ſo few true followers of Chriſt found, and ſo many that fall backe from their ſpirituall feruour. For the reſt, let the meditation of Ieſus Chriſt and him crucified, be thy continuall exerciſe. Place Ieſus continually before thyne eyes; giue not backe from Ieſus his Croſſe, but liuing and dying enter into the graue with Ieſus, that when Chriſt, thy life, ſhall appeare, thou mayſt ryſe with him in glorie.

OF THE RESVRRECTION of Christ, and his manyfold apparitions.

THE I. CHAP.

Of the victorious tryumph of death, in the Crosse of our Lord Iesus Christ, and of his most ioyfull resurrection out of the sepulcher.

1. I Blesse and giue thee thankes, ô Lord Iesu Christ Sauiour of the world, for thy victorious tryumph ouer death vpon the Crosse, and for thy glorious

and ioyfull reſurrection out of the ſepulcher, wherin thou didſt lye three dayes, and three nightes, being truly deade for our ſakes, and buried with many teares, hidden from the eyes of men, and ſhutt vp vnder a great ſtone, ſo that thou couldſt neither be touched nor ſeene by thy friends, and Diſciples. Where alſo thou waſt kept by the ſoldiers ſtronge hand, leaſt ryſing againe from death thou mighteſt eſcape out of their hands; or els leaſt thy Diſciples might haue ſtolne thee away; priuatly haue tranſported thee to ſome other place, and haue adored thee for a God, and haue bruted abrode among the people, that he that was crucified was ryſen againe. But certes iniquitie gaue it ſelfe the lye, and all the craft of the Diuell, all Pilates power, all the peoples peruerſeneſſe, all the prieſts iniquitie, all the skill of

the Scribes, all the counſells of the Pharaſies and elders, who ſtriue to blott thy name out of the mouthes of men, were reduced to nothing. Becauſe, in verie deede, there is noe counſell againſt our Lord, nor can the power of man proue preualent againſt the hyeſt nor can the prudence of the flesh gaine aduantage againſt the wiſdome of God: nor can craft and fraude deceiue God who knowes all: for thou who didſt lay the fundations of the earth vpon its owne ſtabilitie, and did putt limitts to the ſea, and create all thinges in waight, number and meaſure, thou alſo kneweſt the tyme and houre of thy ryſing, as thou knewedſt the tyme of thy birth, and the houre of thy death. Therfor midd-night being paſt, and the day drawing neere, ô moſt clement Ieſu, thou didſt ryſe out of the ſepulcher full of life, and ioy, and

brightneſſe in thy glorious body, as in thy natiuitie thou iſſued out of the ſacred wombe of thy moſt holy Virgine mother Marie, without any whitte violating her virginitie, which was onely peruious to thee, being God, by the cooperation of the holy ghoſt in this ſo high and heauenly a myſterie, and ſtupendious a miracle, which the world had neuer yet heard of.

2. And thou haſt appointed that this moſt ſacred ſolemnitie of thy reſurrection brighter then the ſunne, and more worthy then all the feaſtes of the yeare: should be celebrated with a perpetuall worshippe, by all the faithfull of the earth, with moſt ioyfull harts and well according voyces, in hymnes and pſalmes and often iterated *Alleluia's*: as alſo moſt iuſtly to be renewed with thankes giuing in happie memorie. Fi-

nally on this night, ô Chriſt our kinge, thou haſt mercifully layd vs open a paſſage to eternitie, the Angells beholding, and reioyceing with thee, in this thy noble tryumphe ouer death, and hell, as thou hadſt alreadie foretold thy Diſciples, and while they were yet ignorant of it, thou didſt moſt ioyfully putt on the ſtole of thy glorious body. Then did all the princes of darkneſſe wayle and lament to behold the brightneſſe of thy countenance in humane nature. A great feare did alſo ſtrike the hartes of the ſoldiers who kept the ſepulcher by ſtrong hand, who were preſently ſtruken, as it were, deade by the earth quake, and the vnaccuſtomed appearance of the Angells. For the Angell of God deſcending from heauen, clothed in reſplendant white garments, remoued the great ſtone from the monument, preparing a faire and

ſecure way to the holy women, who came with pretious oyntments, to anoynte Ieſus againe in the ſepulcher, that they might ſafely approche; ſee the ſepulcher to be emptie, and that Ieſus was not there, but was ryſen. I prayſe and mightely magnifie thee, thou moſt powerfull kinge of kinges, ô Lord Ieſu Chriſt. Prince of heauen and earth, and myld creatour of all thinges, for thy vtter ranſacking of hell, and ſtrong binding of proud Lucifer, who was throwne into a poole of burning fire, with pitch and brimſtome. I prayſe and glorifie thee, for the totall ruine of the Diuells malice, and power againſt mankind, ſo that now the Diuells cannot worke ſo much wickedneſſe as they deſire, and as they were wont, before thy incarnation and paſſion, but that all the ſcandall, and malice of the Iewes, which was deuiſed

againſt thee, by the ſuffering vpon the Croſſe betwixt two theeues returned vpon their owne heades.

3. And loe thou art now ryſen againe, and thou haſt ſubdued the kingdome of hell and thou haſt defeated all the power of the diuell by the ſigne of the Croſſe, and haſt layed their pride low vnder the feete of thy poore weake ſeruants, whom thou haſt choyſen out of the world: for now all Chriſtians as well noble as ignoble reioyce and glorie in the ſigne of the Croſſe, and beare it with confidence in their foreheades to the honour of thy name, againſt the terrours of the ancient ſerpent, and againſt all the inſults of the Iew and Pagan, who to this houre hate the name of Ieſus Chriſt, the ſonne of God, who was crucified to ſaue the world. I prayſe and honour thee, ô moſt myld Ieſu, for thy gracious viſiting of the

Saintes of the old Teſtament, detayned in Lymbo PP. and for deliuering all the faithfull repoſing in the boſome of Abraham, who had longe expected thy coming to Hell with an ardent deſire, and many lamentable cryes (as we ſinge this day in the proceſſion) which they made to thee, ſaying. Thou art come at length ô thou deſired, whom we expected in darkneſſe, that thou mighteſt deliuer vs captiues this night out of our bands. Reioyce therfor now, thou eſpecially, ô our firſt father Adam, thou naturall origine of all mankind togeither with thy noble wife Eue, framed out of thyne owne ſide in Paradice, becauſe Chriſt is come, being of thyne owne kind, borne of the Virgine, and ſacryficed vpon the Croſſe, and he is come to deliuer thee, and all thy children who are in captiuitie with thee, who

were deceaſed in his faith, and in hope of his celeſtiall grace: that is to reduce thee and all thy holy progenie out of the poſſeſſion of Hell, the houſe of a priſon the shadowe of death, the denne of lions, and the terrours of the wicked diuells, into the paradice of pleaſure and eternall felicitie with moſt ſweete cāticles of exceſſiue ioy.

4. Share thou too in this ioy, ô holy Father Abraham thou father of many nations togeither with Sara thy faithfull wife, for the promiſe made thee of Chriſts incarnation, is fulfilled in this ſolēnitie, whoſe day thou haſt ſo lōg expected & wished for be cauſe this day thou art ſo happie as to behold with a ioyfull countenāce Chriſt the giuer of the kingdome of heauen, truly borne of thy ſeede, as thou didſt firmely beleeue. And thou moſt ancient father Iſaac doe thou alſo congratulate in this cleare

ſight of Chriſt, and in his deſcending into Hell wherof thou didſt prophecie before thy death, and who didſt point out and commend Chriſt farre aboue all the Saintes (though in myſticall tearmes) in bleſſing Iacob thy ſonne, ſaying: Behold the odour of my ſõne, as the odour of a fruitfull field which our Lord bleſſed. Who curſeth thee be he accurſed: and who bleſſeth thee let him be replenished with benedictions. And thence I who reade and heare theſe thinges giue thankes to thee my God. And I bleſſe thy name, ô moſt ſweet Ieſu, farre aboue all the names of the Saintes, that I may deſerue to be bleſſed here, and for euer together with the elect, to be replenished with heauenly bleſſings, and to be beatified with the holy Angells.

5. And doe thou too, ô Iacob thou ſtrongeſt wraſler, reioyce

in this day, principally in the heauenly glorie and ioyfull ſight of Ieſus Chriſt, concerning whom thou didſt of old faithfully praying fore-tell amongſt the benedictions of thy ſonns, *I will expect thy Sauiour*, ô Lord. O ſweete word to be heard, full of ioy to the pious care. O wholſome word wherin the name of Ieſus is hiddenly inſinuated, and was long expected and deſired by the Patriarkes and Prophetes, and at length preſented to their eyes; for there is noe other name giuen vnder heauen by which we muſt be ſaued, then this moſt ſweete name Ieſus from eternitie to eternitie bleſſed aboue all for euer. For Ieſus the ſaluation (Sauiour) of God was promiſed in the law, borne of a Virgine ſuffered vpon the Croſſe, roſe againe the third day, accomplished all thinges which the holy Patriarkes and Prophetes foretold of him.

Pronounce now therfor, ô holy Iacob, in the ioy of thy hart, and ſpeake of Chriſt appearing in his fathers glorie before the Angells of Gods: I haue now ſeene my Lord face to face, and my ſoule is made ſafe. what doſt thou deſire further? And what more happie thing canſt thou inioy? If thou hadſt ſo great ioy when thou ſawedſt the Angell of our Lord, ah how much more oughteſt thou now to reioyce in hauing the happines to ſee the Lord of the Angells. If thy ſpirit was reuiued when thou didſt heare, thy ſonne Ioſephe liues and he ſhall rule and haue dominion all Egipt ouer, how much more oughteſt thou to reioyce at Chriſts ryſing out of his graue? being neuer to dye againe, but to raigne ouer all in heauen and earth? O all you holy Patriarkes and Prophetes, ô kinges and leaders of the people, ô old men and

young, virgines and faithfull widdowes. O preists and Deacons, Doctours and Scribes: ô you spirits and soules of the iust, holy and humble of hart, reioyce and exult this day in our Lord and Sauiour Iesus Christ. Prayse, and superexalt him for euer, because he comes to visite you, and to reioyce all those that expected the redemption of Israel. I beseech thee now, ô most mercyfull Lord Iesu Christ, thou true saluation of my soule, and my whole confidence in this frayle life of mine, from my verie youth to my old age, and this present day and houre, abandonne me not a poore aud infirme creature, in the midest of the temptations and tribulations which assault me. Comfort me, my God, in all the pressures and troubles of my hart by the merites of thy most blessed passion, and vehement dolours,

and moſt abundant teares of thy moſt holy mother Marie, which she powred out while she ſtood moſt bitterly lamenting by the Croſſe, vpon the ſight of thy ſacred wounds by true compaſſion. Reioyce my hart alſo by the merites of all thy beloued Saintes, Patriarkes, Prophetes, Apoſtles, and all the Saintes who reioyce with thee in the kingdome of heauen. Remember, ô Lord, that holy word which thou ſaydſt: they shall come out of the eaſt and weſt, and shall ſitt with Abraham, Iſaac, and Iacob in the Kingdome of heauen. Grant, I beſeech thee, ô Lord, that I alſo may be made partaker, of this holy ſocietie and table in that heauenly abode; thou who this day didſt ryſe out of thy graue with a glorious body, and didſt faithfully promiſe the ioyes of an eternall life to all that loue thee. Who liueſt &c.

Of

THE II. CHAP.

Of the deuoute visite made to the holy sepulcher of our Sauiour Iesus Christ.

1. I Blesse and giue thee thankes, ô Lord Iesu Christ thou comfortour of all that are sadd and sorrowfull, for that deuoute visite of those holy women who came verie airely in the morning to thy sepulcher to discouer all that had passed that most sacred night, blessed aboue all the holy nightes, I prayse and most highly comend that great feruour of those holy women, and noble Ladyes, who had purposed to anoynte thy most holy body a new againe; for that they rose so airely and speedily while it was yet darke, (and

while others happlie ſlept.) and went togeither (the moſt honeſtly and ſecretly they could deuiſe) towards the ſepulcher carrying pretious oyntmentes with them, which they had prouided to anoynte him. O what ſorrow touched their hartes, and what floodes ſprung from their eyes, when they eſpyed the Croſſe in paſſing by Caluarie, or when they obſerued the footſtepps of thy paſſion, and reflected ſeriouſly vpon all thy wounds. O with how ſollicitous thoughtes were they preſſed, and compelled to weepe, when they beheld the monument, and ſpeaking among themſelues they ſaid: *who will remoue vs the ſtone from the mouth of the monument?* Nor is it any wonder if they bemoned themſelues, ſince they knew well, that they had not ſufficient ſtrength to remoue ſo great a ſtone from the ſepulcher. Feare

therfor moued them to returne backe, but loue perſuaded them to aduance on further, and not att all to feare the watch of ſoldiers. O that Peter and Iohn were here, from them we might hope for ſoe willing aſſiſtance, for indeede the ſtone was ſo huge great that twelue ſtronge men were ſcarce able to remoue it. But, good women, it is better that Peter and Iohn should ſtay at home, and keepe cloſe, and in the interim pray for you, that God would protect you, and accomplish your deſire, then to come hither in great danger to be ſlayne by the ſoldiers; for ſo would there an addition be made to your ſorrow & affliction, if after the Maſter, the ſeruantes should alſo be ſlaughtered.

2. What will you doe then, and whither will you goe? ſtay I pray you, and pray: feare not, but goe on ſecurely. Be confident in God,

that you shall shortly haue helpe from heauen, and good newes from an Angell, who knowes what is become of your master who was here buried the day before. God knowes your hartes, who you are, and whence you came, whom you seeke, and what you bring, and what you hidd vnder your mantles: for the most sweete odour of your oyntements is ryſen vp into the ſight of God amidſt his heauenly quires, and the bleſſed Angells are delighted in the ſweetneſſe of your holy prayers, and in your feruent loue to Ieſus, which you make euident by this pious worke of yours. Certes loue vanquisheth all, and dreads none at all: nor doth it reſt till it get to the ſight of the beloued. Make haſt therfor, hold on, and be ſilent. Conſider the ſepulcher diligently, and if you find it open, enter into it confidently. And if

you dare not enter, expect a while, and pray, looke towards heauen: and knocke at the gate of it with weeping and wayling, till the Angell of our Lord come downe, and say to you: *doe not you feare; for I know that you seeke Iesus who was crucified, come and see the place where he (our Lord) was putt. He is not here as you see; but he is ryssen as he foretold you.* If you obserue his words, you haue nothing to feare in point of his resurrection. The loue of Iesus, contristated you in his passion. His loue againe, ouerioyed your harts in his resurrection. Expect a while, and infallibly you shall see him. Doe not seeke him any more lying in his graue, but liuing with the Angells in heauen. Not supping with Martha at Bethania, but sitting at the right hand of God in glorie. Not saying in the bote with Peter, but raigning ouer all the An-

gells of heauen. Not preaching in the mountaine, but ruleing ouer euery creature in heauen and earth.

3. Remember what he foretold, that the ſonne of man was to be crucified, and to ryſe againe the third day. Now therfor depart from hence, being comforted and ſtrengthened by the Angell, and carie good newes to your friends, and announce great ioy to the ſadd Diſciples, and that they ſhould not deſpaire becauſe they all abandonned Ieſus, and betooke themſelues to flight. Goe now and call them backe to hope of pardon. But tell Peter eſpecially who denyed him thrice, and therfor he neuer leaues off weeping moſt bitterly, that he ſhould not diſtruſt, but putt great confidence in the ſingular and accuſtomed mercy of Ieſus which he had often experienced: becauſe this day he ſhall certainly

ſee him, and be glad at hart. Relate all that you heard and ſaw to him: becauſe our Lord Ieſus Chriſt truly roſe this night. O Peter leaue off weeping: ryſe vp quickly and come. Run along with S. Iohn. Enter into the monument in ſecuritie, and ſee there the linnen sheete, & hād cercheiſe wherin he was wound. Beleeue the Angells words who ſaith that Ieſus is ryſen, and liues, and will goe ouer into Galilie, and appeare to his Diſciples. Make ioy Peter, and reioyce with Chriſt, thou cheiſe Paſtour of the Church, becauſe the good paſtour is ryſen, who voutchſafed to dye for thee and his sheepe vpon the Croſſe. O deare anſwer out of the mouth of an Angell, to comfort the hartes of the afflicted, to afford hope of pardon to the ſinner, by the example of S. Peter and many other Saintes, who roſe vp ſtronger after their fall.

Bleſſed be God who forſakes not the afflicted, in hart, but ſaues the humble in ſpirit and ſtrengthens ſuch in faith as ſeeke himſelfe alone, deſireing to ſee noe other. O holy women, you who heard many good thinges of Ieſus, if he chance to meete you in the way, ſaying, hayle ſiſters, lay hard hold of his feete, and ſuffer him not to depart, till he bleſſe you. Adore him falling downe vpon the ground with bended knees, and louinglie ſalute him in words of peace, and doe it too in the behalfe of mee a ſinner humbly begging pardon. O that I had ſuch a gift of deuotion accompagned with teares, as you had in ſeeing him. You I am confident he will willinglie heare by reaſon of the holineſſe of your merites, and the many good offices you did frequently afford him.

4. I prayſe and honour thee, O

moſt myld Ieſu, for thy greateſt clemencie, pious diſcourſe and ioyfull ſalutation to the holy and deuoute women who mette thee in the way, permitting them to touch thy moſt ſacred feete, which were nayled to the Croſſe, brighter then the ſunne, whiter then the ſnowe more beautifull then the carbuncle, more pretious then gold, and more odoriferous then baume and all other oyntements. O excellent Ieſu, I moſt highly thanke thee, for that thou didſt ſend downe thy holy Angell from heauen, to remoue the huge ſtone from the ſepulcher; to terrifie away that impious watch from thy holy place, where thou didſt ſecurely repoſe as a Lyon in his denne; to prepare a free acceſſe to the ſepulcher as well for men as women; to comfort all them that bewayle thy death and buriall; to ſtrengthen and confirme ſoules weake in faith,

and doubtfull in point of thy re-
ſurrection; to reioyce with thee
in all good thinges, as in thy proſ-
perous returne out of Hell, and the
happie opening of the kingdome
of heauen. For ſo much ſorrow had
ſeaſed their hartes in ſeeing thee
crucified, that they loſt all faith
and hope of thy future reſurrection,
which thou hadſt ſo often foretold
with thyne owne mouth. Whēce it
was that they could receiue conſo-
lation frō noe mortall man, vnleſſe
they did viſite thy ſepulcher the
next day, and receiue from the
mouth of an Angell that thou waſt
ryſen, that they had ſeene it with
their eyes, and touched thy glo-
rious feete with their hands in te-
ſtimonie of the truth. Which
being done, and hauing ſolaced
them with thy pious ſalutation,
thou didſt inioyne to thē performe
an office. Of denouncing that ioy-
full newes, worthy of all accepta-

tion, and honour, comforting them exceeding graciouſly, and confirming them by that ſweete conference, ſaying: *Feare not, but goe and tell my brethren, that they ſhould goe into Galilie, and there they ſhall ſee me.*

5. O how deare and delightfull a thinge it is to heare theſe words, how ſweete a thinge to thinke of them, and how profitable is it to ruminate them, in order to the banishing of ſecular fables. O how deare are the eyes which ſaw our Lord; how pure the hands which touched Ieſus, how chaſte and holy the lippes which printed kiſſes vpon his mouth how quicke they became to walke, how light and nimble to run; how prompt were their hartes to obey: how ioyfull their mouthes to announce to the Diſciples, that our Lord was ryſen. According to the meaſure of their ſorrowes on good fry-

day, vpon the view of his ignominious Crosse, their ioyes increased vpon easter day when they heard the tydings of his glorious resurrectiō. The iewes opprobrious proceedings, was changed into the Apostles greatest ioy: and the scandall of the Crosse into the remedie of eternall saluation. The saintes teares were turned into the Angells songes; and the wounds of the whippes and nayles, the remission of our sinnes. O sweetest Iesu Christ, excite my hart to the loue of thy holy and blessed name, aboue all the saintes in heauen and in earth, to remēber & seeke thee airely euery morning with Marie Magdalene and her companions in the sepulcher of my hart; to dye perfectly to this world, and deuoutly to adheare to thee in silence and in the secreete of prayer. Banish from me all hardnesse of hart slouth of bodie, and drowsinesse of

eyes. Infuſe the grace of compunction, the cheerefulneſſe of grace, worthily to celebrate this holy feaſt to the glorie of thy holy name. Receiue the firſt fruites of my lipps, as a perpetuall ſacryfice of prayſe, by the hands of the holy Angells who kept the ſepulcher with great reuerence and honour, and that they may faithfully keepe me day and night from all dangers of body and ſoule.

6. And be thou preſent to me, ô Lord, eſpecially in tyme of prayer, leaſt my thoughtes begin to wander by my looking about, and by agitating vaine fanſies in my mynd in tyme of prayer, and neglecting thee in that holy place; where indeede I ought to be attétiue to the glorie of thy countenance with much reuerence and application, euen as a ſuppliant Petitionour ſnatched vp to heauen, and quite forgetfull of what belonges to the

world for the loue of thee ; and and being intirely vnited to thee with a pure hart : for what indeede are all thinges vnder heauen, but vanitie of vanitie ? Truly in compariſon of heauenly ioyes, all worldly ſolemnitie is as nothing in thy ſight. Grãt me therfor, ô my God, thou beautie and glorie of the Angells, ſeriouſly to ponder euery word, and ſenſe of the Pſalmes, and all the others Canticles and Hymnes which are ſunge and read in the Church, as farre forth as I may be capable to vnderſtand them in this frayle ſtate of myne, till I may come to thee my true light, which doth enlighten my darkneſſe, and wonderfuly illuminateth all the Citizens of that celeſtiall Hieruſalem. Accepte alſo in this great and holy ſolemnitie, in lieu of odoriferous oyntements extracted out of mirre and francincenſe, the frequent and ſorrowfull

ſecrete groanes of my mouth, for all my ſinnes and negligences, which I haue committed either in word, worke or thought: that being by that meanes newly borne againe in ſpirite; and clothed in white garments, I may be ſo happie as to appeare before thee a pure and ioyfull pretendant amidſt thy deuoute friends, with an humble confeſſion of my ſinnes: Finally, in ſteede of pretious compoſitions made of balſome and honie, I preſent vnto thee all the holy deſires of my harte, and all the holy exerciſes of deuoute perſons in honour of the bleſſed Trinitie, and thy glorious reſurrection, togeither with the Angells ſonges, and the iubilation of all the ſaintes in thoſe heauenly quires of thyne. Amen.

A prayer to the holy Angells who are the Guardians of our life.

I Beſeech you, ô you holy Angells and Archangells, who are the Miniſters of the kinge of heauen, all clothed in white garments, replenished with eternall bleſſings, haue pittie on me a poore and miſerable ſinner, and come into my ayde at all tymes, who wandet vnder Gods aſſiſtance in this worlds banishment. Strech out a helping hand to a poore begger, and comfort a weake creature againſt the diuells deceipts, and his owne vicious paſſions. Adorne me with white ſtoles, make my manners holy by faith, hope, and charitie to God. Strengthen me interiourly that I may make progreſſe in true vertue, weeping with the ſorrowfull, reioyceing with thoſe that reioyce,

and inceſſantly giuing thankes to God for all the good I haue euer done to Gods honour; that he may be all in all, bleſſed, prayſed, and highly extolled for euen. Amen.

THE III. CHAP.

Of the apparition of Ieſus to Marie Magdalene, in the shape of a gardener.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt, ô thou Creatour of all thinges, and knower of the ſecreetes of hartes for hauing moſt graciouſly daigned to appeare in the shape of a gardener to bleſſed Marie Madgdalene, thy moſt feruent louer, who ſtood weeping neere the monument and thou didſt familiarly diſcourſe with her, and by a ſpeciall fauour

reueale vnto her many hidden myſteries of thy diuinitie and thy humanitie, certifying her in point of thy glorious reſurrection by preference before all mortall creatures, and more fully reioyceing her harte after her mournefull lamentations, and longe ſearchings. I prayſe thee, and greatly exalte thee for thy friendly viſite and ſweete conference with that poore deſolate Marie, asking and inquiring of her, why she wept and whom she ſought. O good Ieſu, and moſt ſweete maſter, who knoweſt all thinges euen before they haue a beeing, why doſt thou aske of her, what thou thy ſelfe beſt knowes? Thou knoweſt that she neither ſeekes, nor deſires any other thinge then thy ſelfe, whom she truly loues aboue all thinges. And therefor she greeues and laments becauſe she found thee not in the ſepulcher, and ſo has loſt the beſt

thinge she hath in the whole world. For as oft as she reflects on thee, or heares ſpeach of thee, or beholds thy graue, the Croſſe, or any other thinge which hath relation to thee, her harte is preſently touched, and she laments: becauſe loue knowes not how to reſt, till it find what it lookes, haue what it loues, and inioy what it deſires. Be not therfor offended, ô Lord, if she weepe before thee on this great and holy feſtiuiall day of eaſter, ſince it is thyne owne loue, and her great deuotion to thee that is the cauſe therof, which neither allowes her ſleepe nor reſt, but euen before it is day light she's vpp to annoynte thee. And wheras now after all this she finds thee not, she exceedingly mones and laments for thy ſake. So much loue burnes her harte, with ſo ardent a deſire is she inflamed to ſeeke thee out, that could she flye like an

Angell, she would flye home to thee, ouer all the hills and mountaines, and euen aboue the ſtarrs in the firmament yea the Cherubins and Seraphins, to meete with thee in the empyreal heauen, thy kingdome, that she might behold thee ſitting in thy fathers higheſt throne. But this happineſſe is not granted her on this day, nor is it a thinge granted to all men, to be wrapt vp with S. Paule into the third heauen, but to thoſe for whom it is prepared by thy father, in its due tyme predetermined by God.

2. O pious Ieſu: comforter of ſad ſoules, take pittie of Marie mourning, ſolace her ſorrowes, and ſpeake to her louing harte. ſay one onely word, and her ſorrow shall be appeaſed. Pronounce thyne owne name, ô Lord, let thy voyce ſound in her eares, and her drooping ſpirit shall

be reuiued. Shew her thy countenance moſt beautifull Ieſu, and her ſoule ſhall be moſt ſweetly refreshed in it. Call vpon her by her owne name, and her teares ſhall be inſtantly wiped away. Why deare Lord, doſt thou hyde thy face from one that loues thee; ſeekes thee ſo exceeding carefully and ſo bitterly bewayles thee? Why doſt thou make a ſhew to be another man, and feyneſt thy ſelfe to be a gardener: wheras thou art indeede her beloued Lord and maſter? Thou art indeede the Lord who gouerneſt her, and the maſter who teacheſt her. Say then I am Ieſus whom thou ſeekeſt Peace, and weepe not, but be quiete for this tyme. But good Ieſu, what good doſt thou pretend hereby? And for what reaſon doſt thou protract the earneſt deſires of her ſoule? I know well, that what euer thou doſt, and diſpoſeſt

it is done with prouidence. Neither doſt thou deceiue any one, nor canſt thou be deceiued, as being iuſt, pious and the God of truth in all wayes. But thou didſt therfor hide the brightneſſe of thy countenance from mournefull Marie; that not knowing thee, the earneſt deſire of her harte might be more ſett vpon thee, and the force of her patience might be more tryed, that by ſuch affliction and delay she might be more purified, and after longe ſadneſſe, and many teares, attayne to a greater meaſure of ioy.

3. Herein with all, thou didſt point out a great ſubiect of ſolace to deuoute ſoules in tribulation, by the example of holy Maries patience and penance: ſince she whom thou didſt ſo tenderly loue, and ſo richly endowe, was ſo greatly afflicted, contriſtated, and loaden with ſorrowes, and euen

abandonned for a tyme, for the increaſe of her merite, and the aduantage of other Chriſtians. Howbeit she was not quite forſaken, nor deſpiſed. O how wiſely, and graciouſly, ô Lord, doſt thou deale with thy beloued ſoules, be it by tribulations or conſolations, till thou leadeſt them at laſt to the eternall repoſe of thy celeſtiall reſidence. Marrie they muſt be firſt tryed in diuers temptations, that they may be purified like gold in the fire of tribulation. That therfor they might be fitted to the kingdome of God, and be made worthy to inioy the heauenly viſion, they ought to receiue all that may befall them from his hand as a better gifte, and a very pledge of life euerlaſting, which thou haſt promiſed, ô Lord, to the deuoute ſoule who perſeuers peaceably in teares, as S. Marie Magdalene did this day in thy

ſight. O how good thou art, ô thou God of Iſrael, to thoſe that are right in harte, ſeeking thee in humilitie and truth, with ſorrow and teares, as Marie ſought and found thee. For what euer we ſeeke with more paine, and find out with more difficultie, we more loue being found, and conſerue with more care. Bread is much more ſauourie and ſweete after a longe hunger. And after a bitter cuppe, a draught of water becomes more delicious to the thirſtie perſon. After darkneſſe the light is more delightfull to the eye: and fire comes home with more delight after a cold froſt. When ſorrow is paſt, the harpe ſounds more agreeably; nor is euer ſleepe and reſt more gratefull then after hard labours. After longe and bloudie warrs, peace lookes vpon the afflicted peſant with a more amiable countenance. When the clouds breake

breake vp, the ſtarres ſhine more brightly: and the birds chirpe more cheerefully when the ſun begins to peepe out vpon them. So when Chriſt daignes to viſite vs by his grace, the afflicted ſoule is renewd like the eagle. All theſe thinges are apparent in bleſſed Marie Magdalene, who after longe lamentation, was abundantly comforted by her Lord. O how great are the multitudes of thy delightes which thou haſt layd vp in priuate for thoſe that feare thee.

4. Thou art truly a hidden God, as Iſaie ſaith, and beſides thy ſelfe there is none like to thee, who knowes ſo wiſely to diſpoſe of all thinges with thy beloued. O good Ieſu, thou eternall wiſedome of the father, how humbly and piouſly didſt thou conuerſe amongſt men teaching them profitable and wholſome leſſons, to witt, to con-

temne earthly thinges, to loue heauenly, and to tolerate aduerſitie. O the ſweete conference which Marie had with Ieſus the Sauiour of the world, with the kinge of the Angells, the Lord of Lords, the prince of the ſupernall Citizens, the Gouernour of all the Saints. Verily, ô Lord, had, Marie perfectly knowne thee, she had neuer taken thee to be a gardener, nor had she inquired of thee as a ſtranger, what thou didſt there, and what thou ſoughteſt for. Maſter, ſaid she, tell me if you haue taken him away. O Marie how come you to ſpeake ſo to me whoſe power you know not? How come you to haue ſo much fortitude, as to pronounce with ſuch boldneſſe: I will take him away? How dare you preſume, being one ſole woman, to beare away, a perſon of ſuch waight and worth? Tell me, I pray, whither

doe you pretend to carie him? Who will authoriſe to take that away which you placed not there? You wott not what you ſay. Call firſt your companions togeither, and proue what you ſpeake, if happly all togeither with ioynt forces you may be able to doe it. But perhapps you cannot being alreadie wearie with walking, and faint with faſting and weeping; all to day and yeſterday while you found not Chriſt's ſacred body. O Marie if you be alone, the reſt being gone, what will you be able to doe? Beſeech that gardener to helpe you to ſeeke, and carie him, that beloued of thyne, be he where he will: whom you loue and looke for, whom you inceſſantly lament and bewayle. None can better aſſiſte and comfort you then that gardener. None better knowes, would he pleaſe to ſpeake, whither your

Lord is caried and hidden. For truly, I beleeue, a great compaſſion drew him to you, to declare vnto you, where he is whom you ſeeke, & who tooke him out of the monument by night. O the huge great and inflamed deſire of this holy woman, who inceſſantly weepes and wayles. I beſeech thee, ô Lord, doe but once ſpeake one little word, that thy doue hearing thy voyce may know thee, and ſing with ioy of her ſpouſe, and leaue off moning. Its thee she ſeekes, thee she deſires; the Angells and other creatures content her not, nay nor any other humane conſolations. Speake Lord, for thy hand mayde, thy deuoute viſiter doth willingly heare thee. Say but Marie as thou waſt often wont to ſay to that beloued of thyne when she afforded thee hoſpitalitie. That is her name, nor doth she ſo willingly heare it from

any other as from thy ſelfe, who art her onely hope. She deſires noe more, thou art all in all. O Marie know Ieſus by whom thou art knowne. Loue him who firſt loued thee. Anſwer thy beloued maſter, ô thou beloued, anſwer that gardener of thy hart.

5. My Lord, my *Rabboni*, I giue thee thākes for that thou haſt appeared to me. Loe now I haue him whom I haue ſought. Now I behold him, for whom I wept. And all thinges haue fallen out farre better for me, then euer I imagined. O happie day, ô bleſſed houre, ô Marie, wherin, hauing firſt ſeene and ſpoken with the Angells, thou didſt merite to ſee the Lord of the Angells, and to heare his ſweete ſpeach, ſaying to thee: Goe to my brethren, and ſay to them I aſcende to my Father, and your father, my God and your God. Marie then did as Ieſus in-

ioyned her, and forth with went away, with out delay, with out complainte, announceing good newes, and full of ioy to the Disciples: I haue seene my Lord, after much sorrow and teares. O how gratefull and agreeable were those teares which were powred out of a pure harte burning with feruent loue, and euen much more pretious then were the aromaticall oyntements which she caryed to anoynte Christs body. And now therfor I beseech thee (most mercifull Christ Iesu) by the bowells of thy mercy, who didst voutchsafe to visite and comfort blessed Marie Magdalene in the verie depth of her sorrowes, that thou wouldst vse the like mercy to me, while my soule is afflicted and becomes irksome to it selfe, and is oppressed with trouble of body and mynde with some passion which makes head against me, or by the

ſecreete withdrawing of the ſweetneſſe of thy grace, by what euer fault of myne, better knowne to thee then to my ſelfe. Or els through the remorſe of a badd conſcience, while the apprehenſion of future iudgement terrifies me on all ſides, by reaſon of my negligence and dayly coldneſſe, as well in the omiſſion of many good workes, as by accompaigninge the ſame with many vaine cares. Withdraw not thy hand from me in my tribulations, I beſeech the, ô Lord, ſo as not to hope for the pardon of my ſinns, but for thy immenſe clemencies ſake lay open the boſome of thy mercyes which were from all Ages, and ſhall be for euer to all that ſeeke thee with their whole harte, and deſire to loue thee; and render me the grace of thy conſolation which I wonderfully deſire, out of thy vſuall pietie, and being moued by

bleſſed Magdalenes prayers and and teares, shew me the ſauing ioy of thy countenance, after the death of this body of myne. Amen.

THE IV. CHAP.

Of B. Marie Magdalenes great merits, and priuiledges of grace.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt, ô thou heauenly phyſition, who cameſt into this world for the ſaluation of our ſinfull ſoules, and by patience piouſly to reduce vs to the kingdome of heauen. And thou who didſt pleaſe to be borne of the Virgine Marie, didſt not diſdaigne to be touched, washed, dryed, annoynted, & kiſſed of ſinfull Marie while she wept and did pennance.

O pious Ieſu ſonne of the liuing God, mercifull Sauiour of the world, thou didſt bountifully beſtowe great priuiledges of grace vpon holy Marie Magdalene in this life. For hauing caſte off the vanities of the world, and perfectly conuerting her ſelfe to thee, thou didſt myldly accept her repentance, pardoned her intirely all her ſinnes, and abſoluedſt that mournefull penitét from all paine. Thou inſpiredſt a ſingular greate contrition into her hart, and leaſt she should deſpaire of pardon thou didſt infuſe the grace of thy conſolation into her ſoule full of ſorrow: thou didſt inflame her with the fire of the holy Ghoſt, and didſt recreate her interiourly with the ſweetneſſe of thy loue, commandedſt her to depart confidently in peace, wishing her not to returne againe to what was paſt, but to perſeuer in holy conuerſation, and

high and inward deuotion. Thou didſt neuer ſpeake a harsh word to her; nor didſt thou opbraide her with the leaſt ſinne, or reueale what she had committed to any at all, but rather excuſed her, and alleadged the good she had done, for an example of a good life. Being inuited to Symon the Leapers houſe, thou waſt more delighted with Maries teares, then filled with the Phariſies good cheere. Thou didſt not diſdaigne that she touched thee; when she anoynted thee, thou waſt not offended. Thou affordeſt her thy feete, thou bowedſt downe thy heade, and didſt not refuſe a kiſſe. Thou bleſſedſt her with thy mouth, didſt ſanctifie her with thy hand, and purifiedſt her by thy touche, thou curedſt her ſicke ſoule with one short ſpeech ſaying: thy faith hath ſaued thee, depart in peace. O delicious word iſſuing out of the mouth of a

God, replenished with grace and mercy, to be remembred for euer with much thankfulneſſe.

2. Thou didſt enter into Maries and Martha's caſtle as to thy beloued hoſteſſes. There didſt thou, togeither with thy poore Diſciples who had hardly a farding in their purſes eate and drinke what was putt before thee. There was noe tumulte, noe clamours, noe ieſt, noe laughter, noe idle word heard. There didſt thou, the humble maſter ſitt at table with much reuerence and diſcipline of manners, thou being poore didſt eate with the poore, there thou waſt the Reader at table, and Doctour of diuinitie, and in lieu of wine didſt drinke words of eternall life to thy deareſt friends. There didſt thou moſt wiſely teache Martha who ſerued: and piouſly excuſe Marie who ſatt applying her ſelfe to the words which flowed from thy ſacred

mouth, and didſt highly extolle her contemplatiue life, while her ſiſter complayned of her idleneſſe; and when Iudas the trayter murmured at the oyle which she powred out vpon thee, thou tookeſt Maries defence vpon thee. While she was bashfully ſilent at their obiections, thou preſently anſwered for her, alleaging the good, and concealing the euill she had done. While Marie wept ouer her deade brother Lazarus, thou didſt alſo weepe with her, condolinge with thy afflicted friends, in ſo much that diuers ſaid, loe how he loued him. O! of how great renowne and honeſt life muſt that Lazarus needs haue bene whom Ieſus loued while he yet liued, whom he rayſed to life againe. O pious Ieſu, thou giuer and rewarder of all good thinges, thou are not forgetfull of the good ſeruice which was done thee in Ma-

ries, and Martha's caſtle: but for ſmale benefits thou returnedſt more plentifull ones: for corporall, ſpirituall riches; for tranſitorie, eternall rewardes. What ſhall I ſay more? None can eaſily expreſſe, or euen comprehende all the benefits which thou haſt beſtowed vpon men: nor ſufficiently conceiue what great wonders and miracles thou wroughteſt in Galilie, Nazareth, Bethania, Hieruſalem, Iudea, and in all the regions of the holy Land, before thy Diſciples and all the people, in teſtimonie of truth, to gayne beleife in all thy words, and wonderfull and diuine workes. Becauſe thou art truly and indeede Chriſt the ſonne of God, who camſt into this world for the ſaluation of mankind,

3. O how ſublime thou art in heauen! how humble and abiect in earth! how pious and humble

to men in curing their deſeaſes! how dreadfull and terrible to the Diuells, by expellinge them? How pious thou art to poore penitents; how ſeuere to malignant ſoules: how compaſſionate to the afflicted; how bountifull to the needie: how comfortable to thoſe that mourne. Who is ſo faithfull a friend in all thinges; ſo powerfull a helper in all our neceſſities, as thou our God art? How great ioy didſt thou afford to thoſe two ſiſters, when thou didſt crye: Lazarus come out of thy graue. And forthwith he came out, obeying thee the Lord of life and death. And then thou ſaidſt to thy diſciples, as to Vicars, and gouernours of ſoules: vnbinde him, and let him goe. Daigne alſo deare Lord to looſe the ſhacles of all my ſinnes, that I may ſecurely dye, and ioyfully goe home to thee, and with all thy Angells, Marie, and Martha,

prayse thee eternally, and neuer offend thee. Amen.

THE V. CHAP.

Of S. Marie Magdalenes great compunction in our Sauiours passion.

1. ETernall prayse and glorie be to thee, ô most sweete Iesu Christ, for Magdalenes singular great charitie, and deuoute lamentation in thy most sacred, and most bitter passion. Who was not content to be obsequious to thee in thy life tyme, following thee from village to village, and castle to castle, to see the signes and miracles which thou wroughtest by thy diuine power, worthy of all prayse and honour, but she would also follow thee with con

ſtancie and lamentations at thy paſſion, euen to thy death vpon the Croſſe, togeither with bleſſed Marie thy mother, and many other deuoute and holy women, who condoled with thee, and wept moſt bitterly in the way for thy moſt inocent death, and moſt heauie Croſſe. And therfor as longe as she could see thee, she followed the Croſſe, lamenting, ſobbing, and condolinge, conſidering the footſtepps of thy feete, wringing her hands, beating her breaſte, watering her cheekes with abundance of teares, and wiping her eyes. Becauſe she knew not how to make any dearer expreſſions, nor to afford better aſſiſtance, then to condole with thee from her verie hart, and weepe moſt bitterly, and inceſſantly to reuolue thy ſorrowes in her mynde. For she reputed all thy wounds as her owne: and by how much she more

loued thee, by ſo much the more she condoled and lamented. And when she beheld thee nayled all naked to the Croſſe, she ſtoode with thy mother as neere the Croſſe as she could poſſibly, and being deeply afflicted in hart, she could not at all be remoued from the Croſſe, but moſt faithfully ſtoode to thee and thy mother euen till death. And ſeeing thee dye vpon the Croſſe with a great crye, she fainted away through exceſſe of ſorrow and compaſſion. Nor meate nor drinke came neere her mouth, nor ſleepe neere her eyes Her teares alone are delightfull to her, and she eſteemes it a matter of huge diſſolation to liue any longer in the world without thee. And had she not intirely conformed her ſelfe to thy will, hardly had she had any patience to haue ſuruiued thy death. Her frequent lamentations doe wit-

neſſe that nothing without thee, was delightfull to her in this life.

2. But ô Marie, haue patience with your ſelfe, at leaſt for this one tyme in this great neceſſitie with the mother of Ieſus and her ſiſters, euen for the loue of thy beloued who hanges vpon the Croſſe. Doe not deſerte a mother, recede not frō the moſt ſorrowfull Virgine mother of Ieſus, as though you could noe longer endure to behold a ſubiect of ſo great lamentation, and heare ſuch mourning. Greeue with thoſe that greeue, mourne with ſuch as mourne that you may reioyce with thoſe that ioye in the glorious reſurrection. O good, and moſt louing Ieſu, Marie did but what thou didſt inſpire, fortell, and command, to witt that she should reſerue the remaynder of the oyntements till thy pretious body should be buried? She forgott not thy words, nor did she ſell it

as Iudas aduiſed, but reſerued it in a boxe, and bought more to it, and prepared it for thee. Verily a true friend is tryed in a neede, and the tryall of loue, is the deede doing. And thence this moſt faithfull holy Marie, as she loued thee in life, ſo she made it good by deedes at thy death and buriall, with great lamentation and diligent care. She omitted nothing which belonged to the dutie of the buriall of thy ſacred corps, whether it were in wrapping it vp in the winding sheete, annoynting couering binding, or ſuing the linens and the handkirchefe togeither, which was reuerently to be putt on thy ſacred head in the way of decencie and ornament. Amidſt there good offices she did nothing but weepe: her onely comfort conſiſting, in the happines she had to afford aſſiſtance to thy mother, togeither with the reſt of

the officious women, and that she was an eye wittneſſe that all was rightly performed in thy behalfe. Thy holy body therfor being buried, and cloſely shutt vp, she began a fresh lamentation and moaning, as though she had neuer more bene to ſee thee againe in this life, with whom she had formerly had ſo much conuerſation in ſpirituall life and ioyfulneſſe. Nor could she yet preſently departe, the monument being shutt, from the place where she knew the treaſure of the world was hidden, but she ſatt there till ſunſett, weeping and lamenting togeither with many deuoute women, euen till they were able to weepe noe more; ſo many amourous ſobbs had they powred out euen from the bottome of their hartes, as it was written of them: the women ſitting at the monument, bewayled our Lord.

3. O my Lord Ieſu Chriſt, who will bleſſe me with ſuch a meaſure of compaſſion in meditating thy ſacred paſſion, as the moſt deuoute Marie Magdalene had vpon good friday, when she beheld thee crucified, dead and buried; and, as it were, contemned, ſcorned, and vnderualued by all men. But thankes be to thee, ô moſt patient Ieſu, this falſe rumour run not long of thee: but after three dayes thou didſt vanquish, and confound thyne enemyes, by thy free ryſing from the deade. That word of thyne, ô Lord, which thou didſt, ſpeake in the preſence of thy Diſciples, in the prayſe of Marie Magdalene, is truly accomplished. *Amen, I ſay vnto you, wherſoeuer this Goſpell ſhall be preached all the world ouer, it ſhall be declared what this woman did in memorie of me.* Truly all thy houſe is replenished with the

odours of those oyntements of hers, that is all the Church of the faithfull, spredd all ouer the vniuersall world, imbued with the doctrine of the Apostles, and confirmed by diuine truth. For the fame of her singular sanctitie is described by the Apostles and Euangelists, and in sequall therof openly diuulged by the preachers and Doctours. And her glorious festiuitie is euery yeare solemnised with greatest deuotion in the holy Church by all the Clergie, and people of both sexes, in which her most happie soule departed out of this world to thee our Lord Iesus Christ in thy eternall tabernacles. Amen.

THE VI. CHAP.

Of the ioyfull, and pious apparition of Christ to his mother, who was shutt vp in a priuate chamber.

1. I Blesse and giue thee thankes, ô Lord Iesu Christ, thou onely begotten sonne of God, who was incarnated and borne of the Virgine Marie for our saluation, for thy most true and glorious resurrëction vpon this day. And principally for thy most ioyfull and secreete apparition graciously made to thy most sacred mother Marie, as she was praying in a priuate closet of her house, who with greatest desire and confidence expected thy coming. And this with preference before all thy holy friends, and all the blessed women

whom thou didſt loue and was familiar with, moſt mildly and reuerently ſaluting her; moſt delightfully ſolaceing and comforting her, and giuing the fulleſt meaſure of ioy by exhibiting thy corporall preſence in a ſtole of exultation, and immortall glorie. For it is but pious and iuſte to haue this ſenſe of thy pietie, and to beleeue it in honour of thy moſt holy mother, ſith thou art truly pious and mercifull in all thy workes. For this indeede ought piouſly to be beleeued by all the faithfull; that thou who didſt command vs to honour our parentes, and to comfort the ſorrowfull, didſt in the firſt place viſite thy moſt holy mother who was replenished with ſorrow for thy bitter paſſion, and by thy preſence didſt wipe away all her ſadneſſe and dolours, and ſoueraignely ſolaced her. And all beit she did not accompanie the reſt of the deuoute

route women to the ſepulcher, it was not omitted by her through coldneſſe or feare, but exceſſe of ſorrow. Yet moſt certainly knowing that thou wouldſt ryſe againe, and hopeing for moſt certaine that thou wouldſt returne to her, she remayned at home, and in the interim applying herſelfe wholy to prayer, she expected thy coming with a huge great deſire. And therfor deſeruedly did she ſee thee the firſt of all, whom she loued and deſired farre before all the reſt; as she alſo moſt confidently beleeued without all doubt. For if Marie was called bleſſed and prayſed, who gaue credit to the Angell Gabriells words, when he announced the ſacred myſterie of the incarnation to her, how much ought she to be bleſſed and prayſed, who gaue beleife to thee her ſonne, borne of her owne wombe in all thy workes, and ſtoode con-

ſtantly, not hauing any doubt in any thinge while all the reſt doubted.

2. O with what ineffable ioy was thy holy mother Marie replenished at that houre, in which she beheld thee her ſonne adorned with the ſplendour of a glorious body, farre outſtripping the brightneſſe of the ſunne, and the beautie of all the ſtarrs. O how hugely, and cordially did she exulte in ſpirit, in thee ô Ieſu, her God and her Sauiour, that day aboue all the other dayes she liued here below. O with what diligent ſpeede did she fixe her eyes vpon thy glorious body, which before she had beheld and bewayled cruelly torne with sharpe whipps; nayled to the Croſſe, and wounded in the right ſide with Longinus his ſpeare, and finally deade and buried in the ſepulcher. And therfor by good right is Marie ouerioyed vpon thy glorious appearance, and filled with new conſolations: be-

cauſe at thy paſſion she exceeded all the reſt in ſorrow, ſpent more abundance of teares, and incited many more to weepe with her. Then, ô Lord, didſt thou accomplish that word of thyne which thou gaueſt to thy Apoſtles at the laſt ſupper for their comfort, and which thou didſt truly and in effect make good to thy afflicted mother, Saying: *I will not leaue you orphants, I will come to you, and ſee you, and your hart ſhall reioyce, and none ſhall depriue you of your ioy.* Thou didſt moſt graciouſly, my deareſt Ieſu, in viſiting thy deareſt mother like a good ſonne, reuerently ſalutinge her, ſweetly ſpea ing to her, cordially comforting her shewing her a ioyfull countenance, and wiping away all the teares of ſorrowe from her eyes. For all ſorrow and ſadneſſe is putt to flight vpon the onely ſight of thee. While thou

didst speake to her hart, the holy Ghost reposed in her, more then in the Apostles, transporting all her interiour house with ioy. And thou, who of old, didst at her sute, turne water into excellent wine, dost now by thy returne from hell, thy enemyes being subdued, by a greater power, and wonder, change death into life, the Crosse to glorie, thy mothers teares into iubilation, and thy Disciples feare into eternall gladnesse.

3. Thon didst not send an Angell, or an Archangell; not Michael, nor Gabriel, nor Raphael, thy solemne messengers, nor yet any soldiers of this world, how euer noble and beautifull, and richly adorned with siluer, gold and pretious gemmes, to visite that Queene of heauen thy mother, and our deerest Lady Mistresse; but thou, ô Iesu Christ, the

verie kinge of glorie wouldst come in person before daylight, without the knowledge of any man a liue, or any messenger sent before hand, to visite and comfort thy most blessed mother, while she was feruently praying, and with a firme faith, expecting thy returne from the monument in thy glorious body. For she knew well, that all thinges were to be fulfilled in that sorte, as thou hadst declared before with thyne owne mouthe, and the Prophetes had foretold longe before that; touching thy passion and resurrection. Verily thou hast made this day, a day of great ioy which is worthily esteemed farre more excellent and more solemne; more holy and more ioyfull, then all the dayes of the yeare. I prayse and glorifie thee with all the Saintes in heauen, and all thy faithfull and deuoute seruants in earth, for the

ſweete and ſecreete conference which thou hadſt with thy moſt deare holy mother Marie, in her chamber, which was shutt vp from all the noyſe of the world, diſcourſing with her of diuine myſteries, of the kingdome of God, the ioyes of paradice; the Quires of Angells, the holy ſoules deliuered out of Hell, and placed in in the delightes of Paradice with Enoc and Elias. Ah that I had then bene preſent, and had heard thoſe ſweete words of thyne: and that I had ſtoode in ſecreete by the windowe and diligently haue giuen eare to all that paſt betwixt my my Lord Ieſus Chriſt and his mother, touching the heauenly iubilation of the ſupernall citizens, which noe aliane is capable of. O with what a ſingular ioy had my hart exulted in our Lord, could I but haue caried away ſome ſmale word for my comfort, in this dangerous

banishment of myne. Happly they were such, as it is not lawfull for man to speake, but ought to be kept in secreete, and to be meditated vpon with great iubilation of hart. Happie is the man that knowes this iubilation, and is able to transcende all temporall thinges by contẽplation, & keepe himselfe busie with Iesus and Marie all the day longe, not careing for, or thinking of all the worlds imployměts. Certes I conceiue that noe mortall man was esteemed worthy to haue bene present at this conference, saue onely the holy Angells, and soules of the iust, who with great reuerence and ioy followed their Lord and Master euery where. And happly that conference and visite which past in his mothers litle house, were so sublime and celestiall, that the Apostles themselues, as then, were not admitted entrance, nor were indeede ca-

pable of the wonderfull oracles, which Ieſus, being then glorified by his heauenly father, imparted to his bleſſed mother Marie full of grace. And therfor I doe much better to committ all thoſe thinges to the holy Angells, and to thy ſelfe, ô my deare Lord Ieſu, humbly the while demanding pardon for all my ſinnes and negligences of thee, who layes open thy ſecreetes to litle ones, and feedes ſuch as are drye in deuotion with heauenly breade.

4. O moſt benigne Ieſu Chriſt, who after thy bitter paſſion, and ioyfull reſurrection didſt appeare to thy holy mother in great brightneſſe, ſerenitie, and cheerefulneſſe, and didſt replenish her, being deſolate and mournefull with an vnſpeakable new ioy, haue mercy on me a poore infirme begger, who am often greeuouſly afflicted in this worlds banishment.

Behold I lowly proſtrate my ſelfe before thee this day, and earneſtly with great affection knocke at thy pious mothers gate and ſtand begging, that thou wouldſt alſo daigne to viſite comfort and confirme my interiour in the tyme of my tribulation, and to free me from all bad ſorrow, and vaine ioy. And voutchſafe for the preſent to inflame my hart with new feruour, and greater deuotion to thy prayſe, and with all to conſerue the ſame, that caſting of all earthly vanitie, I may learne to ſeeke heauenly thinges, and relish eternall bleſſings with Marie; to contemplate diuine things, and to exulte in thee alone. O who will beſtowe this bleſſing vpon me a poore wretch, that I may more intenſely conſider theſe thinges, and to dwelle here with my Lord Ieſus for ſome longer ſpace, to the end that the whole world with its

louers may waxe bitter to me, and ſo more ſpeedily vanish out of my memorie. O I would to God, my moſt ſweete Ieſu, that thou thy ſelfe (togeither with thy ſweeteſt mother Marie and thy holy Angells) wouldſt proue moſt pleaſing and delightfull to me; inflame my harte intirely, viſite me more frequently, more plentifully bleſſe me, conſerue me in deuotion, and ſecurely conduct me to the ioyes of heauen, after the calamities of this miſerable life. *Who liueſt and raigneſt &c.*

THE VII. CHAP.

Of Christs appearence to S. Peter in priuate, and of his presence with S. Iohn.

1. I Blesse and giue thee thankes, ô Lord Iesu Christ, supreme Pastour of the holy Church, and faithfull high Bishope to God for vs, for thy singular pietie and ineffable mercy, which thou didst diuersly shew to thy Apostle Peter, and for the diuine speache which thou hadst with him, and the secreete visions imparted to him. For he it was, whom with preference to all the rest of the Apostles, thou didst chuse to be Prince and Pastour of the soules of the faithfull, and after thy departure out of this world to thy heauenly

father, thou lefteſt him for thy Vicaire, and the Keeper of the keyes of heauen. Nor didſt thou caſt him of from thy loue after he had thrice deneyed thee, but didſt preſently, by the helpe of thy grace, reduce his hart to moſt bitter teares, and didſt mercifully and fully pardon all the offences he had committed againſt thee, and reſtore him graciouſly againe to his former ſtate and honour of cheife bishope after his great fall. O fountaine of mercyes, and drayneleſſe torrent of heauenly giftes. O ſweete and beloued Lord Ieſu Chriſt, in all thy Saintes and friends choyſen from all eternitie, who ceaſeſt not thy beneuolence, and influence into all thoſe who haue recourſe vnto thee, who are penitent with their whole hart, and humbly begge pardon.

2. I prayſe and ſoueraignely honour thee, for thy ſingular bene-

uolence and goodneſſe, in that thou didſt this day appeare to S. Peter thy beloued Apoſtle in ſome ſecreete place, beſt knowne to thy wiſdome, for his ſpeciall comfort, wherof he ſtoode in great neede. For he that had more offended, required neceſſarily more conſolation and helpe. There is noe better comforter, nor more powerfull Gardien of the ſoule, then thou, ô Ieſu, our Creatour and Sauiour. And therfor I render thee thankes, ô moſt mylde Ieſu Chriſt, thou knower and reformer of all that are in tribulation and ſinne, who didſt lend a tymely helping hand to the ſtrayed sheepe Peter, leaſt being oppreſſed with too much ſorrow he might haue deſpaired of pardon, or doubted of thy reſurrection, while he found not thy ſacred body in the ſepulcher. And therfor like a pious and prudent Phyſition of

afflicted ſoules, thou ſenteſt thy holy Angell to comfort Peter, and to reduce him to a confidence of pardon, who ſweetely ſpeeking to the women, commanded them to tell Peter. *Goe quickly*, ſaid he, *and tell his Diſciples and Peter, that Ieſus is ryſen.* O good holy Angell, how well and rightly didſt thou name Peter in particular by his accuſtomed name, which was impoſed vpon him when he was firſt called to the Apoſtolicall dignitie, leaſt he might haue deſpaired by reaſon of his thrice deneying his Lord and maſter. For hauing vnderſtoode that the Angell had named him, and friendly ſaluted him by the holy women, he was cheered vp in hart, and ſpeedily recouering a new confidence, he ran in great haſte togeither with Iohn to the ſepulcher, forgetfull of his former ſorrow and labours. And when he had found

that all thinges were disposed of by our Lord, as the women had related from the mouth of the holy Angell who lyes not, but is the witnesse of truth, and the faithfull messenger of actuall resurrection, forth with the hope of life, and a stronge hope of eternall saluation reuiued in his hart.

3. And therfor wondering in himselfe at many thinges, and congratulating with our Lord, he desired with a huge earnestnesse that he too might see that Lord of his, and that he would appeare to him, as he had first done to Marie Magdalene. Let her haue the first place among women, but permitt me the seconde or third among men, or euen the last amongst his Apostles and Disciples. Howbeit, what thou my Lord, finds right and conuenient for me; let that be done according to thy good pleasure for the saluation of my soule.

T'is true I cordially desire to see my Lord, and to be perfectly reconciled vnto him, and to be comforted with the words of his mouth, Let thy mercyes come vpon me, that I may liue, and neuer more presume of my selfe. Be myndfull, I beseech thee of all thy myldnesses, and of the holy prayer which thou madest to thy father for me, and offeredst thy selfe vpon the Crosse for sinners. Come, ô Lord Iesu, and delay not. Thou art my hope, and the whole saluation of my soule. Shew thy selfe vnto me, and I shall be saued, and by the sight of thee, I shall be much more merrie vpon this holy easter day. And so it came to passe in deede, by Iesus his condescendence to Peter the Apostle his pious prayers. For that pious and mercyfull Iesus was imediately present to such as sought him, and ioyfully run after him. And thence

he pardoned Peter weeping, graciously cancelling all the offence which feare had caused him to cõmitt againſt him that night: & hauing instructed him to be more cautions, he excited him to professe his holy name and loue more feruently, and perseuerantly. O the immense pietie of Christ worthy of all prayse; full of heauenly sweetnesse, which ought to be published to all creatures for euer and euer, least that either he that is fallen might despaire of pardon, or he that is cured, might rashly presume of the grace which God giues him.

2. O what a great argument of mercy did God manifestly declare this day in the person of S. Peter. Whence the Angells exulte, the Archangells reioyce, lost soules begin to breath to life, lukewarme persons are rowsed vp, and all the faithfull conspire togeither to sett

a high commendation vpon Gods mercyes, and his pardoning of S. Peter, whom he perfectly confirmed in the faith of Christ. O what a pious and friendly conference had Iesus then with Peter in the kisse of peace bestowed vpon him! And how ioyfull and peaceable was his hart the while, in seeing and discoursing with Christ his beloued master being ryseu. O beloued sainte Peter, venerable Apostle, and choyce Patron of the holy Romane Church, be alwayes myndfull of this day, and the great solemnitie of Easter, in which thou wast reconciled to thy Lord and master, and by the gift of the holy Ghost absolued from all thy sinnes. And now be myndfull of me a poore miserable sinner towards our mylde Iesus, amidst my afflictions and desolations. And this mournefull exile being past ouer, be my faithfull

helper while my ſoule departs out of this body, and proue my ſure conuoye to heauen. Lay open heauen gates to me through the paſſion and death of Chriſt, which is promiſed to all true penitents euen to the worlds end. Keepe me out of the ſnares of the old enemye, and deliuer him that ſues to thee from the paines of Hell and exteriour darkneſſe. For God deliuered ouer all the kingdomes of the world into thy hands, and the keyes of Heauen, to open the gates of life to ſuch as knocke, who finally repent with their whole harts, and with a firme faith conuert themſelues to thee. Heare me, ô moſt bleſſed Peter, thou holy Paſtour of the Church, and glorious Prince of all the world; that I may learne to lament my ſinnes, and obteyne pardon of my Lord Ieſu, by thy interceſſion. Amen.

THE VIII. CHAP.

A prayer to God to obteyne the grace of teares.

1, TVrne thy ſelfe, my ſoule, to thy Lord God, with thy whole hart, in teares and ſighes, and pray for the forgiueneſſe of all thy ſinnes, and the omiſſion of many good workes, and miſpending of the tyme which God lent thee from the firſt day & houre of thy life till this preſent day and moment. Becauſe an humble prayer, contrition of hart with weeping and wayling exceedingly pleaſe God for our dayly defects, and for all men that are tempted, troubled or oppreſſed. Its a holy & pious worke to pray to God for ones ſelfe, and our neighbour: be-

cauſe none is free from ſinne none exempt from danger in this world. True peace, and eternall repoſe is onely found in heauen. Sorrow and ſadneſſe are the ordinarie companions of this exile. And fire euer burning, and perpetuall torments are alwaysin Hell. To thee therfor, ô Lord, I doe and will alwayes pray in hart word, and worke for all euill committed in all incident euents and defects. Receiue my grones ſent out with a pure intention, and an abſolute reſolution of amendment, with the perfect reſignation of my ſelfe, and the eſtranging of my ſelfe from all thinges, that I may procure thy grace, and the remiſſion of all my ſinnes in this pilgrimage, by the merites and interceſſion of of thy holy mother Marie, and all the Saintes, who verie frequently out of charitie mourned for themſelues, and many more in this vayle

of teares, with much vtilitie and fruite. O how happie were I if I could imitate their example, and auoyde the idle diſcourſes of wordly rumours, and the communication of ridiculous and light words! Ieſus prayed in the mountaine, he watched by night, often wept, neuer vainly laughed, nor vttered light words. Being accuſed before the Preſident he was ſilent: when he ſpoke it was with an humble and lowe voyce: his anſwers to the impious were full of benignitie. Marie the mother of Ieſus prayed moſt frequently alſo. She wept moſt bitterly at his paſſion, ſorrowed moſt greeuouſly; ſufferd moſt myldly. She ſtayd abrode bashfully, remayned at home ſecurely.

2. When she went abrode, she was circumſpect, and peaceable & quiete at home. She viſited her holy kinſwoman Elizabeth, she ſa-

luted her who was deuoute and humble, she ſerued, obeyed, bleſſed, and gaue her a farrewell. She returned to Nazareth with great ſpeed, hauing fulfilled a worke of mercy in the birth of S. Iohn. While Ieſus preached to the people, Marie obſerued his words with diligence, moſt willingly gaue eare to them, wiſely vnderſtoode them, conſerued them carefully, frequently thought on them, vttered them with much ſweetneſſe, and gaue thankes to God for all, in a moſt excellent manner. Marie Magdalene alſo wept moſt bitterly out of true ſorrow for her ſinnes; moſt delightfully by the deuoute memorie of his benefits, moſt plentifully through compaſſion of Chriſts ſorrowes, and moſt ardentlie vpon the contemplation of heauenly ioyes. In like manner S. Peter lamented moſt deepely out of the memorie of his threefold

denyall, vpon the crowing of the cocke thrice that night. For by the short and ſouden memorie of of his owne frayletie, the lamentation for his fault grew into a great length, and he conceiued a great compaſſion of his brethrens miſerie. O bleſſed teares which ſo preſently washed out the ſtaynes of his offence. S. Paule withall wept moſt bitterly for his old cryme in perſecuting the holy Church, and for the ſlipps, and crymes of others who imbraced the rites and manners of the infidells, deſiring to conuert all the world to the true faith, and ſorrow for their ſinnes, and to draw them to the feruour of holy conuerſation, and perſeuerance, in all vertue in Ieſus Chriſt. S. Iohn the Apoſtle wept moſt profoundly at the paſſion of Chriſt with Marie his mother at the foote of the Croſſe inceſſantly condoling with her, and aſſiſting her.

He

He wept too for the errours of many who were fallen from the feruour of charitie; and for a certaine young man who was deceiued by banqueting and was reclaimed againe & purified by many teares.

3. Finally our holy father S. Auguſtine wept moſt bitterly for the ſinnes of his life paſt while he liued in the world, as he humbly confeſſes in his writings, leauing an example for all that are conuerted to God, to renew the memorie of their ſinnes paſt in confeſſion for their greater humiliation, and that for the tyme to come, by Gods aſſiſtance, they may neuer fall into them againe, but dayly weepe, ſigh, and pray for all of them. The ſaid holy deuout father powred out teares in greateſt aboundance in the hymnes, pſalmes and diuines canticles which were ſunge in the Church, and was ſo much more ardently rapt vp to heauenly

thoughtes, by how much more ſpeedily and abſolutly he recouered himſelfe from earthly and lowe thinges. For it was his continuall cuſtome to weepe vpon the miſeries of others, & to reioyce in their ſaluation, as alſo to ſolace the afflicted with the honieof charitie, and to aſſiſte the poore. There are many other examples of holy men and deuoute women, who had the particular priuiledge of teares by Gods grace.

THE IX. CHAP.

Of the Vtilitie and benefit of holy teares.

1. HOly and deuoute teares repreſſe the aſſaults of the flesh, extingish the fire of diſſenſion, purge the vice of gluttonie, bannish the pride of the eyes,

eschew vantinge, seeke a holy solitude, loue silence, and obteyne the fruite of prayer. They putt bodily slouth, which is an enemye to the soule, to flight. They destroye lying, iesting, and laughing. They thinke vpon the houre of death, the horrour of iudgement, and the torments of Hell. They take off from our purgatorie, increase the merites of our life, breake the Diuels snares in peeces; subdue the noyse of the world, and conducte the weeper to the kingdome of heauen. They blott out sinns past; they recouer the good which was lost. They teach vs to auoyde dangers, to keepe with in our Celle, to reade in some booke or other, to write well, to pray frequently. They conserue the contrite soule in grace, and reioyce the deuoute hart with the hopes of eternall glorie. O who will make me so happie as to feele the grace

of frequent teares, to conſerue them vnder a ſafe cuſtodie, and to ſeeke them againe, being loſt, by pennance, and by ſeeking, quickly to find them? He that deſires to haue, and to hold, this gift, muſt diligently inquire into his faults, and hartily render thankes to God for his bleſſings, with profound humiliation. This, I grant, is laborious and painfull to him that vndertakes it, but it is wonderfully fruitefull with all, and moſt comfortable at the houre of our death. Bleſſed then are they who often weepe with contrite harts, becauſe in the tyme to come, they ſhall be eternally comforted with the Angells.

THE X. CHAP.

Of Ieſus his teares ouer Lazarus.

1. O pious and holy teares of my Lord Ieſus Chriſt, compaſſionatly, amourouſly and plentifully powred out vpon the death, and rayſing againe of Lazarus, togeither with Marie, Martha, and other of their friends and weeping Iewes: helpe me in the dryneſſe of my harte, ſplitt the hardneſſe of my breaſt, eſpecially in the tyme of prayer and meditation) that I may bewayle my ſinns with bitter teares, and waſhe away all the filth of my hart, my words and workes, whether contracted openly or in priuate, becauſe I am right ſorie for them. I mourne vpon theſe, ô Lord, day

and night, morninge and euening, as often as I call to mynd my miseries and thy mercyes, which thou doſt graciouſly and plentifully beſtowe on me, and all mankinde. Amen.

Of Ieſus his teares ouer Hieruſalem.

1. O Pious and holy teares of my Lord Ieſus Chriſt, plentifully powred out from waterie eyes, through the great compaſſion thou hadſt of the ouerthrowe, and deſtruction of that perfidious Hieruſalem. Which though they proued vnprofitable to thoſe incredulous wretches, yet are they verie agreeable and deare to me and all faithfull and deuoute perſons. I, therfor, a ſlouthfull and miſerable wretch, earneſtly deſire that you would shewre downe vpon me in great aboundance, & intirely washe the

face of my ſoule from all the filth of ſinne (I hauing beene greatly defiled in all the courſe of my life) that being purified in hart, I may become worthy the beautifull face of the father, togeither with his holy Angells in heauen, God grant that by the interceſſion of all the Saintes, I may deſerue to meete with much mercy before my Lord Ieſus Chriſt my iuſt iudge, after the ſorrowes of this miſerable life, and that by his bitter death and paſſion, I may be ledd with the elect into the heauenly Hieruſalé, after the generall reſurrection of the deade. Amen.

Of the bleſſed Virgines teares neere the Croſſe.

1. O Pious, holy, and too too dolorous teares, of the bleſſed and alwayes vnſpotted Virgine Marie, which flowed from

her eyes vpon good-fryday, out of her inward and deepe compaſſion by beholding Chriſts moſt bitter Croſſe and paſſion. O how often did you shewre downe ouer her cheekes, and run to the verie hemme of her garments, and moſt plentifully watered the holy veyle of her ſacred heade, and ſo ſtreaming downe to her feete moyſtened the duſt of the earth. O that I could at that tyme, haue marched in the footſtepps of my Lady miſtreſſe, and that I had treaſured vp the warme teares which run from her holy eyes, in ſome ſecreete veſſell; that I might not onely haue washed my feete therin which I haue often defiled with naughtie cogitations, and vndecent affections, but my hands and heade too; that is, both my wicked words and workes, for the remiſſion of all the ſinns which I dayly committ. O pious mother of God

blessed Virgine Marie, be propitious to me, and helpe to purge me of my offences, by thy most bitter lamentations, and deuoutest intercession. O dearest Marie! succour my soule at the houre of my death, and come into my ayde with a multitude of Angells and Saintes, against the terrours of the foe, and the torments of Hell. Be myndfull of the pretious bloud, and the inocent death of thy beloued sonne Iesu Christ, who suffered for me a sinner, and was peirced with a speare. Be myndfull also of all the teares of thy whole life, and haue pittie on me in my agonie, breathing after thee. Because I haue a verie great confidence in thy merites, and the Saintes prayers, ô clement, ô pious, ô most sweete mother of God, Virgine Marie. Amen.

Of the lauer of the ſoule by S. Marie Magdalenes many teares, and thoſe of other Saintes.

1. AS often as I thinke of Chriſts teares, and frequently ponder in mynde, the moanes and lamentation of other Saintes, I am ſecreetly confounded in my ſelfe, and ſhamefully blush in the ſight of God, and deeme my ſelfe worthy of many ſtripes and checkes: and I euen ſtand aſtonished: becauſe I am full of vlceres and ſores, and yet lament not: wounded, and it paines not: all ſcabbed, and I moane me not: defiled, and yet I wash me not. I am benummed in my ſenſes, and yet I vſe noe remedie: weake and infirme, and ſtill I delay to call the Phyſition who cures, in its due tyme. Ah woe is me, who am not, ſo ſoone mo-

ned to teares by my Sauiours words and ſufferances, as to laughter by the vaine fables which come from men. For alas, I dayly offend, and almoſt euery moment fayle in ſome thinge or other. Nor doe I performe my dutie, and yet I am found laughing. Woe be to me, that I doe not fall downe, with Marie Magdalene, at my Sauiours feete, nor ſorrow truly from my hart, that I might, with her deſerue pardon. O Marie be myndfull of me at this houre, and make a pious petition to Ieſus for me, while I liue in this frayle body, and offend in many thinges. Woe is me, that I weepe not in the Quire with S. Peter, or els in ſome more priuate place, while I heare the cocke crowe all ouer, or the birds ſinge in the fields to call me vpfrō ſleepe to prayfor all myſinnes and negligences, which day and night I contracte in this miſerable

world. Woe is me, that I doe not continually ſorrow and lament with S. Paule, for the many offences I committ knowingly, or ignorantly, for which I ought moſt iuſtly to ſorrow, to ſigh, and pray inceſſantly, and patiently and piouſlie ſuffer all the aduerſities and afflictions that fall vpon me.

5. Woe is me, that I nor haue, nor can attayne to the puritie of the Apoſtle S. Iohn. Nor yet doe I weepe ſo much vpon myne owne, as he lamented and bewayled the ſinnes of others. O holy S. Iohn, thou beloued Apoſtle of Chriſt Ieſus, and the moſt faithfull Guardian of B. Marie, alwayes a Virgine; I beſeech thee with an humble voyce, and a contrite hart, to keepe neere me in this life full of labour, and in death full of danger, togeither with B. Marie the mother of Ieſus, and his Angells,

as thou ſtoodſt neere to the moſt bleſſed Virgine mother, while she ſorrowed, aud moſt bitterly wept vnder the Croſſe: leaſt that the malignant enemye might preuayle againſt me in my agonie; to thend that I may be found ſtronge in faith, and confident in the paſſion of my Sauiour, and in the merites and prayers of the Saintes, and not in my ſelfe. Let thy deuoute prayers ayde me in my extreame neceſſitie, and eſpecially all thoſe, moſt holy and louing teeres, which thou didſt many tymes shewre downe by thy vehement compaſſion in Chriſts paſſion, togeither with the teares and dolorous ſobbs of the mother of Ieſus; S. Marie Magdalenes roreings out; and with all thy fellow diſciples, and holy womens, huge lamentations and teares, which fell not fruitleſly vpon the ground, but were and are, profitable to all the world.

and especially to my selfe : teaching me to weepe and condole, and to make a dayly memorie of the passion of my Sauiour Iesus, as also to lament my sinnes, and pray incessantly. O pious Iesu, ô that I were able to gather vp all thy teares, and those of thy B. mother, as also B. Marie Magdalenes, that most deuoted mourner of thy Passion, and of all the Saintes, in generall, and all deuoute people, of all sexes, into some vaste and strong vessel, and warme them with the fire of the holy Ghost, and cast and bathe my soule therin and by sorrow and serious teares, to washe, cleanse, and make white, all the spotts of my former and dayly sinns, that I may euen be borne againe, renewed, and recreated as in the lauer of baptisme, and in the riuer Iordaine; that so being purged from all my faults and offences by

the prayers and teares of the Saintes, that in thy sight I may deserue grace and mercy while I liue, and after death attayne to eternall glorie, in the companie of the Saintes, through thee, ô Iesu Christ who with the father and the holy Ghost liues and raignes for euer and euer. Amen.

THE XI. CHAP.

Of Christs apparition in forme of a pilgrime to the too Disciples going to Emaus.

1. I Blesse and giue thee thankes, ô Lord Iesu Christ, who art the way, truth, and life, our saluation and redemption, for thy clement apparition in the forme of a pilgrime, taking vpon thee the habit of a trauelling stranger to thy

two disciples who were walking on their way that thou mightest bring backe the straying sheepe to the heauenly Hierusalem, and perfectly instruct them by that pious visite. O how familiarly didst thou ioyne thy selfe to them in the way, who remayned verie sadd for thy passion, and discoursed togeither of thy pious actions, holy words, and miracles, not of the warrs and toyes of the world. But wheras they yet doubted of thy resurrection which was alreadie done, and knew nothing certaine of others relations and the Angells visite, therfor they continued verie sadd, till the truth became most cleare to them. And who could better informe them, and cleare their doubts then thou, ô Iesu my good master, who art *the way, truth, and life*, by discouering thy selfe openly to them, and giueing them a most notorious

ſigne, in the breaking of the breade? And ſo indeede it came to paſſe: for as ſoone as thou camſt neere them, and puttest thy ſelfe into their companie, thou askedſt them as a ſtranger, and one not acquainted, the cauſe of their ſo great ſadneſſe, wherwith they were oppreſſed, ſaying: *What kind of diſcourſes are thoſe which you haue togeither as you goe, and are ſadd?* I prayſe thee then, and magnifie thy ſweete name, for that thy friendly diſcourſing with thoſe two diſciples who ſadly walked on their way, being in great perplexitie about all that paſſed in thy paſſion, and condemnation to death, comforting, and ſingularly inſtructing them, by reaſons and authorities of holy Scripture, touching what was foretold of thee in the law, pſalmes, and Prophetes. I prayſe and render thee thankes, moſt worthy Ieſu,

for euery word which thou didſt handle, expounde, and clearely expreſſe vpon that occaſion, which were formerly obſcure, shutt vp in diuers types and figures, and lay open to verie few.

2. I bleſſe thee, ô holy of holyes, moſt holy Ieſu Chriſt, ô thou Doctour of Doctours, and maſter of all the lawes and decrees, thou who didſt formerly open the mouthes of the Prophetes, and now daygneſt to reueale the myſteries of the Scriptures to litle and vnlearned ones with thyne owne mouth, that they might giue beleife to thee in all thy words and workes. O with how much ioy were all their mouthes filled, while thou ſpokedſt to them: and with what a flame of loue were their cold hartes inflamed, whilſt thou didſt diſcloſe the ſecreetes of holy Scriptures; becauſe there is none like to thy ſelfe, amongſt all the

law giuers, and interpretours of mysteries. O how lightly and pleasantly they past on their way! What a ioyfull houre was that: what a pleasant day euen till night, when thou entredst into the lodging with them, and they made supper readie. O how earnestly they desired thee to suppe with them, with an eager desire to heare more and more from thee euen till midnight. And why, because neuer man vpon earth spoke so excellently as he did. Noe Prophete noe kinge, preist, Leuite, nor yet any of the sonns or disciples of the Prophetes, who wrought great wonders and taught diuine lessons. None of the Saintes, nor euen all the quires of the Angells putt togeither (ô strange pilgrime!) are any thinge comparable to thee in teaching. And therfor we beseech thee, remayne with vs ô Lord. Its late goe noe further, night comes on a pace.

Diſcourſe yet with vs, it is not irkeſome to vs, nor doe we ſleepe, but we willingly heare thee, and deſire to accomplishe what thou ſayeſt. Becauſe thy words are ſweeter then honie, and the honie-combe: and more pretious then either gold or ſyluer; nor can any thinge we moſt deſire, be compared to them. O that I had then bene preſent with them, and that I had walked on in ſecreete with them in Ieſus his companie; that I had diligently marked all his words, and layd them vp in my hart frequently to meditate vpon them, to aduance in goodneſſe, and to flie all idle words as hurtfull to my ſoule. But grant ô Lord, that what is not permitted me corporally, may ſpiritually be alowed me; be it in my celle, at table, in tyme of recreation, and in tyme of labour, whether I be alone, or with a companion, that I may haue thee

continually before myne eyes, as one truly preſent, and ſeeing all, and walking with me in the way, and inſpiring many good thinges into my harte. Who liueſt and reigneſt &c.

THE XII. CHAP.

Of the knowing of Chriſt in the breaking of the breade.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt, breade of life, ſweete gueſte of the ſoule, and giuer of heauenly grace, for that admirable fauour of thyne, and for thy familiar taking thy repaſt with thy two Diſciples, who inuited thee into their houſe with much affection, earneſt prayers, and euen drew thee in by force, refuſing either to enter, to ſitt downe, or eate without thee.

Thou therfor, ô pious and myld Lord, being ouercome by their importunate endeuours, entredst with them to suppe and to deliuer some words which might proue delightfull touching the foode of soules prepared by the Angells in heauen. Sitting therfor with them at table, and not being yet perfectly knowne by them, thou after thy accustomed manner didst take breade off the table with thy sacred hands, and lifting vp thy right hand thou blessedst it with thy holy mouth, as thou wast wonte to doe while thy disciples dined. And first of all breaking a peece of it, and eating it, reaching out thy arme, thou gauedst them of it, as to thy beloued friends. And forth with their eyes were opened, by perceiuing thy diuine power in the breaking of solide and verie sauourie breade, strayght diuided in the midst without the helpe of

knife or iron, and distributed amongst them for a signe of a miracle and friendshippe. O how delightfull was that supper where they tooke and eate blessed breade from their masters hand. And how blessed were the eyes which discouered our Lord God in the breaking of the breade, blessed by Gods owne mouth. But alas how short seemed that ioyfull houre, and deare supper: *And he vanished out of their sight.* O change of the right hand of the highest! A while here and a while there. Nothing vnder heauen is of any longe continuance, but the true and eternall ioy in heauen neuer endes. Whither dost thou goe then, ô Lord, why dost thou so quickly depart, and leauest those too poore Disciples behind thee? Wonder not, be not angrie, I know what I haue alreadie done, I know what I will doe hereafter. I haue yet

other sheepe to visite, to comfort, and confirme in faith. They expect me, and haue a greate desire to see me. I goe therfor to them, according to my promesse to them, that they may see me, and reioyce, and haue noe doubt of it. I will shew thē my woūds, that vpō the sight therof as being certaine signes, they may constantly beleeue in me, and not vainely sticke to humane reasons, and therby contradict my power: for all thinges are possible to me, the verie elements obeying my orders.

2. I prayse and glorifie thee, most sweete Iesu, for all thy workes, and delightfull words, togeither with thy apparitions made to thy Disciples in many different places, being vnwilling to leaue them orphants, who sorrowed and wept for thy sake verie frequently. For they had alwayes a higheſt degree of loue for thee,

by

ſpeaking, walking, ſayling, lodging, eating and drinking, watchinge, prayinge, ſleepinge and ryſing with thee, as alſo by promptly obeying the commands which iſſued from thy ſacred mouth. When they paſſed through the corne vpon thy ſabboth day, they followed thee cheerefully vpon their bare feete, and faſting with thee, forced by hunger, they bruſed the corne out of the eares to eate: Theſe thinges I haue thought good to ponder, and diligently to putt downe to my owne greife and shame, yet, ô my good Ieſu, to thy, and thy Diſciples prayſe and glorie: to whom, witneſſe SS. Marke, thou didſt ſpeake exhorting thoſe that were wearie, to a short repoſe, the labours of a longe life, and the ſweate of their browes: for euen as a henne is wont to gather her chickens vnder her winges, keeping them warme

againſt the cold, the rayne, and the diſtemper of the aire; as alſo from the kite, and any bodily harme; euen ſo thou haſt gathered togeither thy weake ones, who are humble in hart, deſpiſed by the world, but beloued by thee, ſaying to them: come away into a remote ſolitude, where you may not ſee the worlds vanities, nor heare the noyſe and rumour which might diſtract you: come and repoſe a litle in the meditation of what is diuine, caſting all vaine thinges into obliuion. Now therfor, moſt louing Ieſu, thou who doſt viſite the infirme, and comfort the poore pilgrims which are banished from the ioyes of Paradice, I beſeech thee, that thou wouldſt alſo viſite me in the day of my tribulation and anxietie (whether it be while I ſitt in my celle with irkeſomneſſe, or while I ſinge in the Quire, with dryneſſe

of hart, or eate in the Refectorie thinges which pleaſe me, with too much greedineſſe) calling me ſpeedily home into my interiour houſe by the ſacred words of thy mouth as preſents ſent me downe from heauen, which are farre ſweeter then all corporall dainties.

3. Giue me the cleare light of vnderſtanding the obſcure paſſages of holy Scriptures, and inflame my hart with the fire of thy loue, in the plaine and deuoute ſenſe of thy words, as thou didſt inflame thoſe two Diſciples of thyne with thy apparition and diſcourſe, who being fedd in the way by the word of God, ſaid with thankes giuing: *Did not our hartes burne vp with the preſence of Ieſus while he ſpoke to vs in the way, and diſcloſed vs the hidden ſenſe of the Scriptures.* Theſe are moſt ſweete and deuoute words, and are redd and ſunge in

the Quire by clarkes and Preists, by canons and monkes, by recluses and religious women of diuers orders and habits, especially in the tyme of easter, and certaine solemnities of Saintes, with deuoute harte, and loude voyces, to the honour of God and his Saintes. O all you Saintes of heauen pray for the negligences I commit, while I continue a wandring pilgrime in earth: because as yet I am still vexed with my passions, as well inwardly as outwardly: let me not, alas, be vanquished by the malignant enemye, and so be depriued of the eternall ioyes which are promised in heauen to the seruants of Christ, which ought indeede powerfully to spurre me on, to fight valiently against my vicious thoughtes and inclinations, by deuoute prayers, and holy meditations, of the life and passion of Christ, calling euery

day to mynde, at leaſt ſome one ſmale paſſage, of the many dolours, and wounds of my Sauiour Ieſus Chriſt crucified for me: whoſe wounds are the ſalues of my ſoule; and his ſacred and golden words my bucklers againſt the fiie darts of the Diuell.

THE XIII. CHAP.

Of Chriſts apparition to his Diſciples in Hieruſalem, while it was late, and the dores ſhutt.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt, thou true peace of the pious; expectation of the iuſt; the ioy of deuoute people gathered togeither; the comforter of the contrite, and viſitour of the incloſed; for thy glo-

rious, and miraculous apparition to thy Apoſtles aſſembled togeither in the conclaue, while it was alreadie growne late, and none neither knocked nor opened: but contrarily the dores and windowes being ſtrongly shutt, for feare of the Iewes, that therby thy apparition and entrie might be made more euidently appeare to be an effect of thy diuine power, and not a worke of the force or crafte of man, or ſome feyned illuſion of the Diuell: for thou art indeede true God who deceiues not but hateſt & puniſheſt deceiuers. Thou art omnipotent, and therfor what euer thou wilt is immediatly done. But ſimple and deuoute ſoules, ſuch as were thy Apoſtles and diſciples, who were there gathered togeither, thou didſt viſite, inlighten, comfort and friendly ſalute, ſaying: *Peace be to you. Its I, feare not.* I prayſe and glorifie thee for that ſweete and peaceable

ſalutation, after ſo great tribulation, and I am ouerioyed at that ioyfull viſite after ſo great trouble and feare, that they had great neede to be viſited, comforted, ſtrengthened, and ſaluted a new againe, who had light into ſuch temptations and tribulations, as happly they had neuer experienced before: in ſo much that their paſtour being taken and putt to death, they fledd as the flocke of sheepe, and being diſperſed hither and thither, they did nothing but lament and quake with dreade, and being now late, they had ſcarcely gott themſelues togeither, to take as it were, a litle breath.

2. I prayſe and ſingularly exalte thy ſweete name, ô moſt pious Ieſu, farre aboue all men, be they in earth or in heauen, becauſe thou didſt this day come to viſite thy fugitiue, and fearefull Apoſtles, who were mal-content, diffident,

and doubtfull of thy words, which thou thy ſelfe hadſt often foretold them whom thou hadſt withall wonderfully and admirably reioyced with thyne owne mouth, and ſhewed them the euident ſignes of thy paſſion written in thy hands, and feete, and ſacred ſide; and freed them from all feare and diffidence. Thou didſt alſo eate a honie-come, and a peece of a broyled fish and the relickes therof with them, that they might eate and reioyce with thee: while you were eating togeither thou producedſt wholſome paſſages of holy Scripture, ſoluedſt ſuch as were doubtfull, thou didſt explicate places, enlighten the vnderſtanding, inkindle the affection, and teach, and reueale vnto them all that was neceſſarie and behoufefull. Further more, hauing giuing them the wishes of peace with thyne owne mouth, they

were glad with an exceeding great ioye, vpon the ſight of their Lord God (as did the three kinges of old, when they beheld the ſtarre) putt quite off all feare and apprehenſion. And then to ſtrenghten them againſt all their perfidious aduerſaries; and to wipe away their offences, thou breathedſt the grace of the holy Ghoſt into them ſaying: *Receiue the holy Ghoſt* into your harts, as a greateſt preſent, you who relinquished all that was in the world for my names ſake. *Whoſe ſinnes you forgiue shall be forgiuen, and whoſe ſinnes you retayne shall be retayned.* O what a ſingular great grace was ginen to the Apoſtles by the breathing of the holy Ghoſt, iſſuing from the mouth of Chriſt ryſing from the deade, by the glorie of the father, that they might not onely be ſecure in their owne perſons, and be freed from all their ſinnes, but

that they should also be endowed with full power of absoluing others from their sinnes, of repelling the vnworthy, and binding the guiltie. O vnparrelled day, ô happie euening, wherin Iesus came to his Apostles with so much gladnesse and glorie replenishing those that liue vnder Gods discipline, in the band of inclosure with heauenly blessings.

3. O holy & beloued Thomas the Apostle, I would thou hadst beene here and hadst remayned with thy fellowe Apostles, whē Iesus came, & said. *Peace be to you.* But perhapps some necessitie or other oblidged thee to goe abroade. O I would to God at least, that thou hadst speedily returned home, & hadst heard all the words and deedes of Iesus, togeither with the rest of the Disciples, how good had it bene for thee and how much had it contributed to thy faith. But who knowes thy sense, ô Lord, or who

was thy counſellour, that thou shouldſt come of a ſoudaine when Thomas was not there, or while happly being gone abrode he returned not presētly againe? Why good Ieſu didſt thou ſo, and wouldſt not expect a litle till Thomas returned. O pious Ieſu, why didſt thou not ſay: where is Thomas who ſaid so feruently to his fellow Diſciples; *let vs alſo goe, and dye with him.* O good God why didſt thou not ſend for him, and cauſe him to come quickly, that he might haue ſeene thee? Alas, had I bene there, and it had ſo pleaſed thee. I would willingly haue gone for him. Did not Samuel the Prophete ſend for Dauid out of the paſture fields, to come, and be annoynted kinge in the preſence of his brethren? Howbeit I certainly know, ô Lord, and truly beleeue, that thou didſt permitt all theſe thinges to paſſe ſo, accor-

ding to true and right iudgement, who in thy wisdome didst create heauen and earth. Nothing is done in earth without cause, how euer many doe not vnderstand thy workes. It was not therfor an accidentall thing that Thomas was absent when thou camest, and didst appeare to thy Apostles, but by thy disposition and certaine prouidence thou didst it out of thy goodnesse, that many aduantages might follow thervpon. One therfor doudted, that many might be confirmed in faith. One erred, and by instruction reformed himselfe, that multitudes might attayne to a greater knowledge of the truth by his conuersion and and preaching. For he that doubts, profits by askinge, so he dwell not vpon his doubts, but giue credit to the words of Saintes.

4. Many thinges exceede mans capacitie, which he is not in a

cõdition to reach to by reaſon of the ſublimeneſſe of the diuine vnderſtãding. Let none therfor deſpaire when he is tempted in faith, but let him firmly adheare to the words of holy writt. For God, to giue vs confidence to hope for ſalvation, left the examples of many Saintes, and great Doctours, who were not neither without hauing many doubts, but they corrected their errours, and became profitable to many in many thinges. Our Sauiour Ieſus is full of benignitie, he deſpiſeth none, he repulſeth none: but he that comes to him in ſimplicitie of hart is inſtructed by him in point of truth, and is not deceiued. High and ſublime thinges are to be left to him, who has a cleare proſpect vpon all obſcure thinges, and diſpoſeth well of thoſe thinges which men comprehend not. Let not therfor the ignorant be troubled at the

the proceedings of Ieſus with his Diſciples, nor let him conceiue any indignation againſt the Apoſtle that he was ſo ſlow in beleeuing: for what befell him by Gods permiſſion, might haue happened to any other. And therfor I beſeech thee moſt clement Sauiour Ieſu thou who doſt viſite the incloſed, and comfort the fearefull: thou who doſt inſtruct the people, and princes, pleaſe to viſite me too, while I ſitt ſolitarie, ſtudie or write in my celle; or els ſinge and pray in the Quire togeither with my bretheren. Open me the gate of life euerlaſting, cleare vp the darkneſſe of my mynde, putt the Diuells to flight who terrifie me, and driue away the various fantiſies which rush in vpon me. Enter into me ſecreetlie, the dores of my corporall eyes being shutt, and infuſe peace and ioy into my harte by thy bleſſed preſence: and

shew me thy ſacred wounds in ſpirite for the remiſſion of my ſinns which thou didſt ſuffer vpon the Croſſe for my ſake, and by which thou didſt redeeme me from eternall death, by dying, and ryſing againe for me, out of meere charitie. *Who with the Father* &c.

THE XIV. CHAP.

Of Chriſts apparition in the preſence of S. Thomas the Apoſtle in the octaue day after eaſter.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt thou Authour of life, giuer of pardon, infuſer of grace, and promeſſer of future glorie togeither with the Angells in eternall beatitude: for thy ſeconde mylde apparition to

all thy Apoſtles togeither, thy yet doubting Apoſtle Thomas being alſo preſent, to confirme him in true faith, by ſeeing and touching that glorious body of thyne which was ſtill adorned with thy fiue ſacred wounds, in memorie of thy moſt bleſſed paſſion for our ſaluation. I prayſe and glorifie thee for thy ioyfull ſalutation, and open viſion, with a heauenly benediction beſtowed vpon the Apoſtles with thyne owne holy mouth, and yet with a cheerefull countenance, ſaying: peace be to you, both now and hereafter. Now by faith and grace, then by ſight and cleare viſion. As my father loued me, ſo I loue you: remayne in my loue, and ſtay perſeuerantly with me, and I will remayne with you here, and for all eternitie. I prayſe and glorifie thee ô Ieſu Chriſt, my moſt reuerend Lord and maſter, for thy friendly

announcing of peace, and reuerent ſtanding in the middeſt of thy Apoſtles to preſerue them from the feare of the Iewes. For as a good paſtour ſtands in the middeſt of his sheepe, to defende them againſt the wolfes rage, ſo didſt thou proceede with thy Apoſtles in bad tymes, by giuing them ſtrength againſt aduerſitie, to conduct them to the kingdome of heauen.

2. And euen as a powerfull kinge or prince ſtands armed in the midſt of his people, with a ſpeare and a sheild in his hand againſt the enemyes darts, encouraging his ſoldiers to fight valiẽtly and either gloriouſly to vanquish, or happily to dye: ſo ſtoodſt thou ô moſt valient Ieſu, thou ſubduer of Diuels and peruerſe men, in the midſt of thy Diſciples, armed with the ſtole of gladneſſe, and helmet of imortalitie hauing about thee, the ſcarrs of thy paſſion the holes

of the buckler of thy body, as ſo many arguments of the truth, by which armes thou didſt vanquish the princes of this world, and the rectours of many darkneſſes, to ſtrengthen thy ſoldiers, the Apoſtles, in faith hope and charitie, who were verie puſillanimous vpon the ſight of thy paſſion, thy Croſſe, death, and buriall of thy body, in a hard rocke cloſely shutt vp. Who would haue conceiued that thou wouldſt ryſe againe after they had ſeene ſo many ſignes and arguments of thy death? And therfor leaſt thy deuoute diſciples might haue deſpaired, not being as yet wholy cõfirmed in faith, thou didſt viſibly appeare vnto thẽ, with the ſtygmates of thy bleſſed & glorious body; which were miraculouſly left in thee, for a teſtimonie that thou waſt trulie ryſen, that they ſhould vndoubtedly beleeue thy apparition, ſaying to them:

touche and see, that euen I am Iesus Christ who hunge vpon the Crosse for you, and rose againe the third day by diuine power, as I often plainely foretold you, how euer you did not so well vnderstand it. Now therfor behold my hands, my feete, and my side: and consider principally in me the fiue wounds I receiued in my passion, to meditate thervpon day and night how excessiuely I loued you, and how great torments I endured for your eternall saluation. Peace be to you my friends, who haue contemned this world, for whom I haue prepared the eternall ioyes of heauen in the societie of the holy Angells, after the many dangers of this present life. Feare not, distrust not, I am your reward, your crowne your beatitude. Amen.

A prayer to obteyne the peace of hart which Christ offered to his Disciples.

1. O Mellifluous Ieſu Chriſt, king of heauen and earth, the true peace of all hartes, and the comfort of the ſorrowfull ſay to my afflicted and deſolate ſoule, in ſuch ſort as thou beſt knowes: I am thy ſaluation, thy peace, thy life, thy conſolation, thy hope, thy light, thy repoſe. In me is placed thy cheife good, the true ſolace of thy ſoule, all delightfull and endleſſe ioy. What would you wish more? Nothing, ô my Lord. I deſire thee alone, thee I ſeeke, thee I thirſt after, thee I loue at hart. I prayſe, and bleſſe thee in all thinges, and aboue all thinges, at all tymes, and in euery place. Thou ruleſt ouer all in heauen and earth, in the ſea and all the

Abiſſes, in the mountaines, and wild woods, and euery creature as well little as great lyes wholy open to thy eyes. Thou didſt create all thinges by thy wiſdome, and doſt gouerne them by thy prouidence. O the peace of God, and cleare knowledge of my Creatour which ſurpaſſes all ſenſe, and vnderſtanding of men or Angells, when shall I be poſſeſſed of thee? O when wilt thou take me wholy vp interiourly and exteriourly, that I may neuer deſire any more? My Lord, my God, my hart is vnquiete till it may reſt in thee. My mynd cannot be appeaſed and calmed till it be vnited to thee in life euerlaſting. O peace, how ſweete and wishfull is thy name all the world ouer. How pleaſing and delightfull is thy voyce in the heauenly countrie ô true ſoueraigne and eternall peace with God, with

the holy Angells, and with men of good will.

4. Grant me, ô Lord peace of hart, that I may ſouueraignely loue thee. Giue peace in my mouth that I may deuoutly prayſe thee. Giue peace in my hand, that I may doe all my good workes to thy honour for euer. When I am ſad and ſorrowfull, ſay, peace be to thee. Its I, feare not. *Peace be to thee.* Nothing can be heard more agreeable. *Its I.* Nothing more happie can be poſſeſſed. *Feare not.* Nothing can be reioyced in more ſecurely. *Behold I am with you.* Nothing more ſweete can be inioyed. *Allwayes to the end of the world.* Nothing more ſolide and certaine to be beleeued, and to obteyne life euerlaſting. O Lord, what euer I haue, what euer I ſee and deſire, its all nothing without thee. In thee alone all my riches are placed, nothing better, no-

thing more perfect, nothing more rich, more blessed, and therfor in thee my God, my Sauiour, is all my hope, all my substance, all my saluation, all my peace, all these are placed in thee I say, and in noe created good which is not thy selfe, be it neuer so great, noble and illustrious. I say therfor, praying with that humble and holy Francis: *my God and my all*, nor doe I desire any more. And if at any tyme I be in tribulation, while I am depriued of internall blessings and consolations, I say againe, & pray: *my God, & my all.* I will noe more, I couet noe more but thee my God who art all in all things, aboue all thinges, and before all thinges, blessed for euer and euer. O Lord, grant that I may inwardly ponder these thinges, and alwayes deuoutly fulfille them. Amen.

THE XV. CHAP.

How Thomas touched our Saiviours wounds.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt thou enlightener of all thy faithfull in the miſts of this world, for thy exceeding great mercy, for thy apparition to S. Thomas the Apoſtle, and for the comfort thou gaueſt him, in the day of thy reſurrection, which ſurpaſſes all humane reaſon, and cannot be comprehended by mortall man, ſaue onely by faith and diuine reuelation. Thou haſt wrought many wonders, ô my Lord God, from the begining of the world, and ſtill workeſt till this day in heauen and in earth to manifeſt the glorie of thy name. And therfor though men cannot

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at all find them out or comprehend them, yet they are moſt eaſie to thee, and they are cheifly ordayned and done for the ſaluation of the elect. And wheras that beloued Diſciple of thyne ſtoode not pertinaciouſly in his owne ſenſe, nor vttered that word out of malice, that he would not beleeue vnleſſe he ſawe and touched thee, therfor he obteyned the mercy and grace, openly to ſee thee with his eyes, and moſt certainly to touche thee with a reuerent hand, to putt of all doubts, and to be ſtrengthened in his weaknes in faith. He then beholding thy humanitie, and beleeuing in his hart thy hidden diuinitie he cryed out with great deuotion, and a firme faith, ſaying: *My Lord, and my God.* This I firmely beleeue, this I truly profeſſe, this will I openly proclame, this will I boldly preach, this I denounce to all the people,

desiring hartily to diuulge euen to the vtter most corers of the whole world, that all men may beleeve in thee, and be saued. *My Lord, and my God*: my Creatour, and my Redeemour. This is the true and firme faith which leades her beleeuers to the Kingdome of heauen. O Lord how great is the multitude of heauenly delightes in thy holy and elected friends, which thou often shewest them in this life amidst their temptations and tribulations, and euen giues them foretastes therof, exhorting them by word and example to progresse and perseuerance. Sometymes thou hidest thy selfe, that they may lament, and looke thee, and ardently desire to see thee: as also that by their falls and languishments they may learne to know their owne infirmitie, and thence conceiue humbly of themselues, and not presume to flye at high

thinges which are aboue their reach. After this againe thou shewest thy selfe, comfortest the mournefull, enlightening and instructing them, that they might neither despaire in aduersitie, nor sore too high in prosperitie, but still call to mynd that they are mortall men and sinners, not Angells confirmed in glorie.

2. I prayse and magnifie thy myldnesse and pietie, for that after the salutation of peace, and gift of pardon, thou didst make thy graciousnesse appeare to thy holy Apostle Thomas, who humbly and reuerently fell downe vpon his knees before thee, and from his hart begged pardon, shewing him the glorious stygmes of thy most sacred wounds, wounds more worth then all the treasures of this world, more pretious then all pretious stones, more fresh and faire then the redest rose, and more de-

licious then all your odoriferous gummes and sweetes. For these are they that shine much brighter then all the ornaments of heauen, much more reioyce the soules of the Saintes, more ardently inflame the hartes of the faithfull, and more ordinarily soften the sinners hart and euen melts him into teares. They rowse vp sleepers, to a more frequent prayer: they draw deuoute soules to kisse them more cordially, and moue men of good will to more feruent acknowledgements. These were they which wounded all the interiour parts of the most deuoute and holy father Francis, by the frequent memorie, and outward aspect there of, in so much that those holy stygmats appeared plainely in his body. These fiue holy and amiable wounds of Iesus, doe often yet moue many deuoute religious, yea and euen secular people also, to

hartie compunction, and compelle them to weepe, when they looke vpon the picture of their crucified Lord in the Church, or els when they heare or reade the passion of Christ, or hartily reflect vpon it to Gods honour. Amen.

THE XVI. CHAP.

A prayer of the 5. S. sacred wounds of our Sauiour Iesus Christ.

I Blesse, and giue thee thankes, ô Lord Iesu Christ, thou most louing sonne of God, crucified for the saluation of the world for all thy dolours, and sacred wounds litle and great, which thou didst piously and inocently suffer to purge and pardon our sinnes, and offer most gratefully and freely to thy heauenly Father by dying

out of true loue and obedience. And I prayse and glorifie thee in a very speciall manner both now & all the dayes of my life, with all possible thankfulnesse and benediction, from the most inward affection of my hart, and most deare memorie for that most singularly kind fauour in openly shewing thy fiue sacred wounds, which thou didst reserue in thy most holy and glorious body, after thy blessed and glorious resurrection, and didst present them to thy Disciples eyes to be looked vpon, and didst clemently, and comminently allowe thy incredulous Apostle S. Thomas to touche them, and confirmedst him in faith, and wouldst haue these thinges declared & published to all the world, for a perpetuall argument of thy loue to them, and all thy faithfull, and deuoute people all ouer the world, that they might intirely loue thee,

and out of gratitude neuer ceaſe to prayſe thee. And therfor it is both my dutie and aduantage neuer to fayle euery day to call to mynd thy incomparable loue to mee to thend that as theſe fiue moſt ſacred wounds of thyne remayned in thy glorious body, as ſo many new, and indelible holes of thy buckler which outſtripps all the ſtarres of heauen in brightneſſe, ſo they ſhould alſo remayne continually fixed in my memorie, and in that of all thy faithfull, in reſpect of the innumerable bleſſings which iſſued from them, and the miſeries auoyded by them in this life, and finally, ô pious Ieſu, in regarde of the endleſſe ioyes which I hope happily to obteyne therby.

1. Be prayſe, honour, power, glorie and victorie to thee, ô Lord, for thy holy wounds wherby thou haſt redeemed me, purged the world, ſpoyled Hell, opened

Paradice, illustrated heauen, and ouerioyed the Angells. And thou didst with all ascende into heauen to draw a miserable wretch vnto thee, and reconcile him to thy father, and appease his wroth. Thou didst reserue those holy stygmes of thyne, and caried them vp to the right hand of the father, to proue alwayes mercifull to me, and all that place their confidence in thee, and sorrow for their sinnes, and didst present them to all the inhabitants of heauen, as a trophee of vanquished death. O astonishment and ioy! ô immense hope of the faithfull, Iesu Christ kinge of glorie. Thou art the splendour of thy father, honour of thy mother, the ornament of the virgine, sonne of Marie, flowre of the filde lillie of the vallies, solace of the afflicted, health of the infirme, ioy of the deuoute soule, beatitude of the Saintes, felicitie of the Angells. Write; ô

Lord, I beſeech thee, thoſe holy and pretious wounds in my hart with thy pretious bloud, that I may be touched with an inward compaſſion of thy ſufferances, and to loue thee incomparably aboue all other thinges, and moſt willingly to ſuffer ſome ſmale words, at leaſt, for the loue of thy moſt ſweete and holy name, which is farre exalted and bleſſed aboue the names of all the Angells and Saintes for all eternitie. Painte theſe thinges in red letters, and and golden circles before my wandering eyes, that I may not ſee the vanities of the world, nor thinke of them, or heare any rumours to diſquiete my mynd, or giue eare to any diſcourſes which is not of thy ſelfe, ô Ieſu my Lord God. For all thinges are vaine which diuert me from thinking of heauenly thinges, and weeping vpon thy ſacred wounds.

3. Sricke therfor thy holy nayles into my feete, as sharpe ſpurrs to incite me on to follow thy foot-ſtepps through diſguſts and aduerſitie, that I may neither be blowen vp in proſperitie; nor throwne downe by the calamities which befall me. Wound me in both the feete, that I may ſtray noe further from thee. Wound me in the left foote with the nayle of feare, that I conſent not to carnall ſinnes, but dreade the torments of Hell. Peerce my right foote with the nayle of heauenly loue, with the feruour of deuotion to ſpriing on a peace in the waye of thy commandements, by doeing thee ſeruice both day and night, and rendering thee cheerefull and ſouueraigne thankes in hymnes and diuine prayſes: or els by wearying my ſelfe in externall labours for the comon good out of obedience and brotherly charitie. For thy

ſake, deare Lord, who waſt wounded, and dyed vpon the Croſſe, all temporall labour and paines are ſhort and light. But longe, and exceeding longe are the eternall torments of hell, and the fire which burnes for euer. Stricke alſo thy other two nayles into my hands that they may produce good workes in due tyme, and to flye idleneſſe, which greatly hurts the ſoule, and amourouſly to imbrace thee hanging, vpon the Croſſe for me, all full of wounds, and praying for thyne enemys, with both my armes. Draw me therfor to thee, from the flesh to the Croſſe, from earth to heauen. For I deſire earneſtly to be diſſolued, and to dye with thee vpon the Croſſe, and by the vertue of thy woundes to be clenſed from my ſinnes, and to be freed from eternall death.

4. Thou art my God, and to thee will I confeſſe my ſinnes, cure

me by thy ſacred woũds which were cruelly inflicted vpon thee for my ſake. For who will deliuer me from all my ſinnes and negligences, but thou alone, ô my Redeemour who waſt crucified for me, and woun ded with many ſtripes? Amongſt which thoſe fiue pretious wounds are moſt illuſtrious, odoriferous and refulgent, which were made by the nayles and ſpeare, like to the red ſeale of the lambe of God, purpled with bloud, marked with the marke of diuine loue, and being the moſt ſtronge aſſurances of my eternall redemption, are not at all to be blotted out, but replenished with all grace and ſweetneſſe, they are continually to be expoſed to all the faithfull to be kiſſed, and to be planely contemplated with the eyes of the mynd, and granted to thoſe that weepe, to enter by them to the ſecreetes of heauen. Enter, enter confidently my ſoule, by the

bowells of thy Gods mercy hanging vpon the Crosse. Enter into the deepe holes of his wounds, to be freed from the face of the fraudulent serpent which assaults thee both priuatly and publickly. Remayne here securely in silence like a mournefull turtle in the solitude, and as a doue hidd in the holes of a most stronge rocke; despising all wordly ioyes, meditating the sacred wounds of Iesus, and hoping by the merits therof to attayne to eternall rewards from his holy hands. Now, ô most pious Iesu Christ, say also thy sauing word to my soule, which thou saydst to thy holy Apostle S. Thomas, confirmeing him in his faith, and pardoning all his sinnes in testimonie of thy singular loue. Putt thy finger in here, and behold my hands nayled with cruell nayles out of loue to thee, to the Crosse. And putt out your hand to touche

me, and thruſt it into my ſide which loue and friendshippe layd open to thee, which was ſo barbarouſly peirced by the ſoldiers ſpeare, that bloud and water gushed out in aboundance from it, for the true remiſſion of all ſinn:, to true beleeuers out of meere mercy. And be noe more incredulous but faithfull, not ſtaggering, but conſtant and ſtable: not curious, but ſimple and deuoute: not negligent and forgetfull, but feruent and alwayes gratefull to God for his innumerable benefits. Grant me, ô my good and beloued Ieſu, frequently to conſider and ruminate theſe thinges; firmely to beleeue and adheare to thee; neuer to doubt of thy words, and eternall truth: to run ſpeedily in all my temptations and troubles to thy paſſion, and to ſeeke for comfort in thy wounds, and paines, and euer to find the peace and

repose of my soule in thee. Who *with the father. &c.*

THE XVII. CHAP.

Christ's armour, to witt, the Crosse, the nayles, the speare, and the crowne of thorne.

1. I Blesse and giue thee thankes, ô Lord Iesu Christ, thou Kinge of all kinges, for thy triumphant and royall armour, to witt, thy Crosse, nayles, speare, crowne of thorne, roddes, ropes, pillers, to which thou wast bound all naked, and cruelly whipped: as also for all the rest of the passages and torments of thy sacred passion suffered for vs vile sinners; to the subduing of the diuell, and the leuers of the world, with all its pompes and malice, and giuing

mercy and remiſſion of ſinns to all that beleeue in thee, and are truly penitente to the obteyning of the hope of eternall ſaluation, and the glorie of celeſtiall beatitude, with thy holy Angells in heauen, after the finall reſurrection of the deade, according to euery ones merits. For then ſhall many ſignes appeare in heauen and in earth, and the wounds of thy bleſſed paſſion, togeither with the banner of the Croſſe, and the reſt of thy armes, to the great ioy and confidence of the elect, and noe leſſe terrour and ſorrow of the reprobate. Then ſhall all the elect, the humble, inocent, deuoute and chaſte, ſimple, obedient, and mylde (who haue often ſuffere iniuries for thy names ſake) exulte, reflecting vpon thy ſacred wounds and paſſion, as their owne, by compaſſion, and rendering moſt hartie thankes. Then too ſhall the proude, couetous, enuyous, gluttons,

and thoſe ſlaues to flesh and bloud quake and lament, as hauing rarely or neuer looked vpon thy paſſion and wounds with a compaſſionate harte, but rather conſidering proper lucre, and ſelfe commoditie, then thy benefits and bitter wounds. Conſerue me therfor, ô Lord, from thoſe peruerſe and vngratefull men, and keepe me among the pure and inocent sheepe of thy flocke, for whom thou waſt wounded, crucified, and dyed out of pure charitie. O moſt myld Ieſu, arme me with the fortitude of thy power, and sheald me all ouer with the ſacred armour of thy moſt bitter paſſion att all tymes; and in all places, by reaſon of the multitude of the wicked ſpirits guiles and temptations, aſſaulting me on all ſides by a thouſand trickes and inuentions, which yet are euer wicked and vaine. And therfor, ô Lord, I humbly betake

my ſelfe to thy paſſion, hartily begging to be comforted, and powerfully protected by thy mercy.

2. O pious Ieſu, my ſure helpe and defence in euery temptation, and tribulation of this frayle and miſerable life, erect, and plant before my eyes that royall banner of thy holy Croſſe, that ſigne of eternall ſaluation, that ſcepter of the diuinitie, that bowe and sheild of thy humanitie, that ſtrongeſt forte, that terrible thunder, and sharpeſt dart againſt the diuells roreings and warrs, againſt the noyſe of the world, and inſurrections of the flesh: againſt euery vice, and peruerſe cogitation: againſt the ſpiritt of blaſphemie, and the depth of deſpaire which ſtriues to ſinke and drowne me, and to call me backe moſt frequently, ô Ieſu, from inuoking thy moſt ſweete name, that of thy bleſſed mother, and thy Saintes, to fixe

ſnynes vpon their life and fame, yea, and which is yet worſe, to withdrawe the true beleeuers from the right faith, and from the veneration and leue of the holy Croſſe. O Ieſu moſt victorious kinge, let thy holy Croſſe proue my ſafetie, peace and life, my buckler, ſword, and ſpeare; my towre of fortitude againſt the force of the foe, a ſtrong wall againſt the fraude of the old ſerpent: light at home, a guide abrode in the way; a ſafe cuſtodie within & without, aboue and belowe, by reaſon of many obſtacles and dangers. Let the ſweete and beloued Croſſe be my repoſe in my labour, my ſolace in my ſorrowe, a medicine in my languours, an vnction in my dolours. Let it proue my defence in ſolitude, my ſauegarde among the multitude, a light in darkneſſe, my ioy at nonetyde, and prayſe, honour; and glorie in

the euening. Let the gracefull and glorious Croſſe be found ſweetneſſe in my diſguſte, health in my ſickneſſe, firme faith in my agonie, my onely hope at my ſoules departure: my aſſiſtance in iudgement, my protection from Hell, my deliuerie from all paine, and my conuoye by the holy Angells into heauenly glorie.

3. Againe, ô moſt patient Ieſu, applie thy holy nayles, (whereby thou waſt cruelly nayled to the Croſſe) to my harte in the tyme of my ſorrowes, to keepe it, my mouth and all my ſenſes in ſafetie, and againſt the Diuells terrours by day and night, that by ſeeing the ſignes of thy nayles they may flye from me, as from sharpe arrowes, and ſo permitt me to reſt in thy peace, or els to pray, or ſeriouſly to thinke of the paine cauſed by them in the body of my Lord Ieſus Chriſt; and let them not dare mo-

left me with wicked fancies while, I thinke of thy huge deepe and wide wounds which thou didst endure in thy handes and feete. Applie also I beseech thee, that lance which cruelly wounded thy deade side, to my side at all tymes whether I sleepe or wake: that I also may be transpeirced with thee upon the Crosse, by inwardly condoling with thee, and outwardly refusing all wordly riches, and by shutting out all vaines thinges, and this by the sole memorie of heauenly thinges, and thy sacred wounds. Doe so wounde my hart, o my God, that nothing at all of impuritie may any longer remayne therin. O souueraigne and most beloued Iesu Christ thou firme hope of the faithfull, fortitude of those that fight, and crowne of the victorious!, wisdome of the wise, and light of the ignorant. Shew me withall, while I remayne

bannished in this fleshly prison, thy holy and blessed crowne of thorne, which was most barbarously forced downe into thy sacred heade with sharpe torment and scorne, so that thy pretious bloude streamed downe on all sides. Grant I beseech thee, that the huge shewre of bloud which gushed from that holy and most painefull crowne may proue the purgation of all my crimes, a deluge of teares, and a mollifying bathe to my hard and drye harte. Let the frequent memorie and strong imagination of that holy and blessed crowne of thyne, and the dayly contemplation of thy wounds, expelle and putt to flight all euill suggestions, and impure cogitations, and appease and breake downe all my tribulations: sith a violent head ache, is wount to extinguish lust in the rest of the members. Let therfor the fresh

paine, of this thornie and goarie crowne enter into the inmoſt corners of my harte; let it putt all the parts of my body into commotion lett it fill me with bitterneſſ, to wash away all the dregges of my ſoule, which I haue contracted in a longe tyme by my madneſſe. Let it bring downe all my high flights, and bruſe them into nothing, all beautie into duſt, and all that's pretious into durt, all that flotishes into corruption, and all thats delightfull into moſt bitter wormewoode, all that's iocant into lamentation, all thats ridiculous and ſportfull into deriſion and contempt.

4. O how beautifull and reſplendant shall the crowne of the deuoute and chaſt ſoule appeare in heauenly glorie, which while it was in this world, did frequently and dolorouſly thinke of Ieſus his crowne of thorne, and beare

about in its memorie his better wounds! I beleeue that when such a soule comes to dye, and flitt out of this miserable life, it will meete with much hope of pardon, and conceiue great confidence of mercy by calling to mynd thy sacred passion. And therfor please by the merites of all those holie wounds to pardon all my sinnes new and old, as thou didst with that holie Magdalene, out of thy onelie mercie and grace, who wonderfullie bewayled her sinns, and especiallie the manie and greeuous wounds which thou didst receiue in thy passion, for the multitudes of our hainous crymes. But, ô most mercifull Iesu, thy mercie and pietie outspoke all our old and new sinns, for the bowells of thy mercie, & for thousand thousand blowes wherby thou wast wounded, most patientlie endured from the hands of the wicked, which thy holie mo-

ther,

ther, and beloued Marie Magdalene ſaw, and bewayled with many teares. And therfor, ô Lord, make me ſtill more and more ſorrowfull at hart, for thy whipping, and thy cruell bindingwithropes to thehard piller, in the preſence of many who ſtoode by, laughing and vpbraiding deuoyde of all compaſſion and ſhame, onely deſiring, like rauinous dogges, to teare the inocent lambe in peeces, they gaue blow ouer blow and added paine to paine, while thou didſt neither mutter nor cõtradicte, nor crye out. Alas, alas, why doe you ſo cruelly ſcourge me?

5. O how great and vnſpeakable was thy patience, ô Lord Ieſu, in the midſt of ſo great torments, and the gearie bloud which ſtreamed from thy wounds for the expiation of my ſinnes. I, it was I who offended, ô Lord, and thou art whipped for me, I who did wickedly, and tranſ-

greſſed in many things: and thou who art guiltie of nothing, art vniuſtly condemned by the wicked. I often vainely laughe, and thou art baſely derided. I couet to pleaſe men with my braue apparell, and thou art hanged all naked among theeues. I feede of good meate and drinke, and thou art ſerued vpon the Altar of the Croſſe with moſt bitter vineger and gale. I ſleepe in a ſoft bedd, while thou lyeſt in a hard graue, as one reiected by the world. I paſſe oft by the Croſſe with drye eyes, while Marie Magdalene and other holy women ceaſe not to weepe, till they ſee thee ryſen from death, and falling downe at thy holy feete, adore thee. Grant, pious Ieſu, that I may thinke of theſe thinges, and ſo to weepe with thy moſt ardent Louer S. Marie Magdalene, and thy other Diſciples, that I may happily arriue at the glorie of reſurrection vpon the

ſound of the trumpet at the laſt day; and to enter into the kingdome of eternall beatitude with all thy Elect. Amen. And let thy moſt noble armour, ô Lord Ieſu Chriſt, be my ſure protection on all ſides, againſt all the enemyes darts, and all the proſperitie and aduerſitie of the world. Amen.

THE XVIII. CHAP.

Of Chriſts apparition to the ſeauen Diſciples who were fishing, &c.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt, thou Creatour of all thinges, and Gouernour of heauenly and earthlie thinges, of Angells and men, litle and greate, rich and poore, of thoſe that liue vpon the drye lande, and

thoſe that labour at ſea, for thy manifeſt apparition after thy glorious reſurrection, to thy ſeauen Diſciples vpon the ſea of Tiberiadis who where imployed in fishing, as well to earne what was neceſſarie for their liuely-hoode, as for the ſuſtenance of poore guests out of their iuſt labours, which are gratefull to God and man, allowed by law and nature, by reaſon of the great good which is produced therby, to auoyd idleneſſe, and profitable to ſpend the tyme. I prayſe and honour thee, ô moſt pious Ieſu, thou who doſt viſite the labouring man, and aſſiſte in due tyme, giuing good counſell to the indigent for the ſuſtenance of their life by ſea and Land. I bleſſe thee for that thy reuerent ſtanding at the ſea ſide, obſeruing how thy Diſciples laboured; how charitably they ioyned hands together, and mutually helped each other in

how good order they proceeded, and ſnatched vp their tooles, to fish after their wounted manner, without clamours, or contention in words. Peter, as I conceiue, ſitting at the ſterne as the moſt skilfull in fishing, by whoſe order the reſt putt their hands to the moſt laborious worke, in caſe they might be ſurpriſed by any ſtorme: Iames and Iohn the two ſonns of Zebideus (skilfull in the ſame Arte, which they had learned of their father a moſt experienced old man) ſitting to row moſt conſtantly and warily: and S. Thomas a ſtronge and faithfull perſon being in a readineſſe to drawe the nettes, togeither with Nathaniel, who was learned in the lawe, and prepared to aſſiſte in that holie worke, with other two Diſciples, whom I certainely know not, happly they were Simon and Iudas, thy moſt deare kinſmen and friends.

2. All theſe being well diſpoſed, lbouring, ro wing, halling and ſweating all the night till the next morning, caught nothing at all. And thence deſparing of any fruite of their labours, they reſolued to fishe noe more, vnleſſe God should otherwiſe diſpoſe. And therfor it was, that they ſuffered ſo much difficultie in fishing, that they might meete with more ioy, when their Lord and Maſter Ieſus should come, and direct them. And becauſe Ieſus was not corporally with them in the bote, that night, as at other tymes he was often wont to be, they had but ill ſucceſſe, as he foretold them, ſaying: *without me you are able to doe nothinge.* Yet beloued Diſciples be not diffident at preſent: for a miſtie morning proues often, by Gods grace, a faire day. Haue a litle patience, and call vpon our Lord Ieſus and after your nights labour all shall ſucceede

prosperously with you. And so indeede it came to passe, Iesus appearing, and saying to them: *caste your netts towards the right side of the shippe, and you shall meete with much store*, while in my absence, you scarce caught any thinge. I prayse and glorifie thee, ô most prouident Iesus, for that pious discourse with those poore fishermen, who had noe setled reuenues to liue on, but lawfully earned necessaries with the labour of their hands: nor were otherwise burdensome to any by begging, or a matter of scandall to the infirme by their idlenesse. Thou therfor ô good Iesu, didst come in, to the ayde of those poore ones of thyne, asking them whether they had any thinge to eate, and friendly inquiring concerning their potage, saying: *children haue you any potage?* Who replyed, noe. A short answer in the presence of an Almightie God,

who knew all, from all eternitie: to whom all harts, and all secreetes lye open: as also all that was in the shippe, and all that swimmins in the sea. Thou hadst therfor compassion of their want, ô good Iesu, as well as of the hungrie multitude, of old, in the Wilderneſſe. And thou didst afford them counsell and assistance, who were readie to obeye thee first at the word. Placing, therfor, their trust in God with a firme faith, not in their owne skill, they cast their netts towards the right side of the boate, as they were commanded by their Master, who stoode on the shore, and aduantaged them more by his words, then by the helpe of any ores. And loe, by Gods assistance; their netts are filled with such multitudes of fish, that they are not able to halle them to the shore. To witt, so abundant are Gods gifts, that they outstrippe mans

ſtrength! The Diſciple whom Ieſus loued ſeeing this ſo great a miracle, ſaid to his fellowes, eſpecially to Peter, this is our Lord and Maſter. Which when Peter had heard, he was ouerioyed, and inflamed with ſuch an exceſſe of hartie loue, that forgetting all, and leauing all in the ſea, he preſently ſprings into the water, and tucking vp his frocke he runs to his Maſter Ieſus, whom he loues aboue any holy name, for euer bleſſed.

3. O with what reuerence and confidence did not he approche, and bowe his waterie knees before thee, ô Lord Ieſu, adoring and honoring thy face brighter then the ſunne, which the holy Angells alwayes behold, and which too was permitted to be ſeene by him and his companions for a short tyme onely, for their comfort; while yet it is wholie hidden, from the great, riche, and bellie-Gods of

this world. O moſt pious and moſt ſweete Ieſu, turne not that bleſſed face of thyne from me, in what ſoeuer place and worke I may be imployed in. Pleaſe to come and be preſent with me while I ſinge, reade, meditate, write, or ſtudie. Be myndfull of me when thinges ſucceede well with me, and if ſuddenly thinges change to the worſe, grante me patience of harte, and grace to bleſſe thee with my mouthe in all occurrences, and patiently to endure all louingly to thyne honour. Viſite me by night, when they ringe to matines, and I will ſpeedily ryſe to ſinge the Pſalmes with my brethren, and aſſiſte them: as the Apoſtles themſelues remayned, and laboured harde to catche fishe, till day broke, thou cameſt, and gaueſt thy benediction. For while thou waſt preſent, and gaueſt thy benediction, their nettes were replenished with multitudes of fis-

he. So, I beſeeche thee, ô Lord, daigne to replenishe my harte in prayer with the ſweetneſſe of internall deuotion, by thy preuenting, and ſubſequent grace, that many longe Pſalmes may be more gratefull to me while I pray, then many greate fishes to ſuch as are hungrie. Becauſe the delightes of the mynde, ſurpaſſe thoſe of the bellie: for the ſpirit doth recreate, the flesh doth agrauate. The Spirit doth purifie, and comfort; the flesh defiles and contriſtates. The Spirit doth ſubiect it ſelfe, and obeye God: the flesh often makes reſiſtance, and hurts: for better is the ſoule, then the body: a liuing ſpirit more worthy then corruptible flesh. The world is delightfull, but God who creates and gouernes all is farre more ſweete, and high. Be thou bleſſed in all thinges, ô Lord Ieſu Chriſt, my God, who alone workeſt wonders by ſea,

and Land. For thou doſt willingly eate and drinke with thy friends and Electe; and doſt prepare a ſacred ſpirituall banquet for them in Hymnes and Pſalmes, more delicious, then all the moſt exquiſite earthlie iuncates and wines.

THE XIX. CHAP.

Of Chriſt his feaſting with the ſame Diſciples.

1. I Bleſſe and giue thee thankes, ô Lord Ieſu Chriſt, thou comfortour of ſuch as are in tribulation, ſolace of the poore, foode of the hungrie, and comfort of thoſe that labour, for thy corporall banket with thy Diſciples and for the copious capture of ſuch an abundance of great fiſhe by the handes and labours of thy deareſt

Diſciples in thyne owne preſence: and in vertue of thyne owne words, ſaying: caſte your nettes towards the right hand, and you shall not fayle to find. O the great grace of God! Thou art the creatour of all thinges, and the ſteward of the needie and poore, who haue not their panteries ſtored with meate, nor their coffers with money. Woe be to thoſe that place their confidéce in their coffers, which theeues may robbe and conſume in one night. I prayſe and glorifie thee moſt glorious Ieſu, for thy familiar inuitation of thy Diſciples, being poore fisher men, to diner with thee, after their longe faſt, and huge paines in fishinge, ſaying to them: *Come and dine: for I haue prepared bread and broyled fish for you being wearie and hungrie.* If any of you deſire to warme, let him drawe neere the fire, and warme himſelfe. If his garment be ſpot-

ted, or otherwiſe be wett, let him preſently waſhe them, and drye them, at the coles which were prouided by my order. You know verie well how I behaued my ſelfe at the laſt ſupper, before my paſſion, in waſhing and drying your feete; and what ſermon I made you, to moue you to conſerue humilitie and charitie among you, by myne owne example, and my longe exhortation. And now being ryſen againe, I alſo appeare to you to fulfill the ſame with more diligence by a new admonition, and by dyning with you.

2. I ſtand in neede of noe meate vpon neceſſitie, but onely to euidence to you the truth of my glorious body, I ſpeake, and eate with you. Dine therfor with me in charitie, with ſobrietie, modeſtie, and ſilence, by abſteyning from vanities, as I haue taught you, and as you haue frequently ſeene, and

heard from my mouth. For a light word neuer fell from my lipps; but alwayes what was aggreeable to my heauenly father, and what was profitable and of edification to the hearers: witneſſe the foure holy Goſpells which are ſpread ouer all the world, wherin nothing at all is found vaine, nothing misbeſeeming. Be content at preſent with the litle which you ſee before you, which I prouided for you my children who ſaid: we haue not ſo much as potage: ſo farre are we from hauing, roſted fowles or hennes boyled with ſpices, which are meate for gluttons, not for deuoute and religious brothers, ād ſiſters. But remayne content with ſimple meate (to witt breade and fiſhe) which gods goodneſſe piouſly ſent you. But happly theſe will not ſuffice you, in regard of gueſts that may hap to come, and the beggers who are alwayes neere, whom you muſt not

deſpiſe, but contrarily you muſt feede and comfort them as farre forth as you are able. And therfor I tell you that you ought not to be puſilanimous, when you haue but ſmale ſtore; but confiding in me bring ſome of the fiſhes which you caught, in ſo greate à quantitie, with a free and ioyfull harte. Hearing this, Symon Peter preſently run vp to obey with promptitude and alacritie, and by his companions helpe drew the nett to the ſhore full of one hundred fiftie three great fiſhes. And they ſtood all in admiration, and gaue thankes to God the Father, and to thee his ſonne Ieſu-Chriſt, whom they ſaw preſent with them, and knew by the grace of the holy Ghoſt And thence none of them durſt aske who art thou, who ſtayes here diſcourſing and eating with vs: for they all truly knew that thou wert our Lord Ieſus-Chriſt

who roſe aliue and immortall out of the Sepulcher, and didſt manifeſt thy ſelfe vnto vs.

3. I prayſe and render thee thankes, ô Lord Ieſu-Chriſt thou beloued friend of all deuoute people, thou deare and delightfull gueſt of the ſoule, comfortable companion amongſt thy brethren and friends; for ſo good a diner, and ſo ſociable a feaſt prepared by thee for thy Diſciples who where wearie with fishing; inuiting them to di'ner and preſenting them breade with thyne owne hand, bleſſed with thyne owne mouthe, as alſo a broyled fish, hote with charirie, an full of ſweet ſpiritual relish. O how well was the meate ſeaſoned, where Ieſus playd the cooke, the Refectorian, and ſeruant at the table. What, I pray, would you haue me to ſay more? Verily that feaſt was topp full of delight, which Ieſus and his Diſciples eate togeither. Yet how much

more excellent, worthy, and delightfull, is the banket of his pretious body and bloud which is dayly celebrated in the Church; wherin Iesus himselfe is eaten and is not consumed: the memorie of his passion is renewed, which he endured for all of vs: the mynde is replenished with grace, by the iubilation of the hart by Iesus his presence, which in it selfe is often tyme drye and cold: and withall a pledge of future glorie is giuen to the deuoute soule, for the solace and nourishment of her spirituall life in this pilgrimage, till Christ come and take her to himselfe, out of all the labours and sorrours of this present miserie, into his eternall rest in his Fathers house togeither with those his holy Disciples, where she shall not hunger, and thirst, but reioyce with him eternally. Vnwillingly, and not without force can I be drawne away from the

good and merrie ſocietie of ſaintes, and from the delicious banket which Ieſus made with his Diſciples at the ſea ſide. For I hartily deſire, and begge from the verie bottome of my hart, that I may become one of the leaſt of Ieſus his beloued Diſciples in this world, by the contempt therof, and the abrenuntiation of all tranſitorie thinges not by vertue of myne owne labours and merits, but by Gods grace, and the mercy of my Sauiour Ieſus-Ch. that therby I may deſerue to be viſited, conforted, be made ioyfull and happie in his kingdome (which is to come, togeither with all his ſaintes. Amen.

THE XX. CHAP.

Of the ſweete diſcourſe which Ieſus had with S. Peter, and S. Iohn the Apoſtle, of his loue.

1. I Bleſſe and giue thee thankes ô Lord Ieſus Chriſt thou moſt mylde louer of man, and moſt wiſe teacher of litle ones, for the ſweete conference which thou heldeſt with S. Peter of thy loue, eſpecially by asking him thrice, and graciouſly calling him by his Fathers name by the particular expreſſion therof, wherin he had good reaſon to admire, with great exultation and gladneſſe: becauſe in ſpeaking with him, thou waſt onely vpon the point of his true and hartie loue, ſaying: Simon, ſonne of Iohn, doſt thou loue me more then theſe? I

prayse and glorifie thee, ô most worthy Iesu, for thy ineffable goodnesse and clemencie, in that thou didst not vpbraide him with his grieuous sinne committed against thy selfe, but rather by suing for his loue, didst excite him to more feruour (which yet he perfectly knew) and made it knowne to his brethren who were there present. Further hereby thou didst declare to the whole Church all the world ouer, in what highth of dignitie and sanctitie S. Peter was in thy sight, whom thou heldest in so perfect a degree of loue, euen after his fall. And this, least any should haue neglected him, or conceiued vnworthy thoughts of him, with whom thou, ô Lord, didst so charitably speake an eate. I prayse, and putt a high price vpon S. Peter, thy Apostle, my patrone, for his right and free answere to thy words without all presumption, or rashe

ſpeach, by preferring himſelfe before many others in point of loue: teaching me, and all men, to thinke humbly of our ſelues, to ponder thinges ptouidently, to anſwer wiſely to the purpoſe, and truly and conſtantly to profeſſe the faith of Chriſt. againſt the obiections which are, made. He ſaid therfor thrice (in honour of the bleſſed Trinitie, becauſe he thrice denyed him out of feare) I loue thee, I loue thee, I loue thee pronouncing it with his mouth, beleeuing it in his hart, without all doubt. What more? yet ô Lord, thou knoweſt I loue thee.

2. O holy Peter, what haſt thou to ſay, if men, who ſee not thy hart will giue noe credit to thee? Why, I will ſpeake then to my Lord and Maſter, and crye out and conſtantly profeſſe with hart and voyce to all that heare me ô Lord thou knoweſt all thinges, thou knoweſt I loue thee. O Lord thou

haſt proued me, and knowne me: thou haſt knowne my falling when I deneyed thee: and my ryſing againe, when I wept bitterly, and truly repented. Thou haſt graciouſly pardoned me, thou haſt pardoned me, ô Lord who offended againſt thee. Thou didſt pardon me all, for thy holy name ſake; becauſe thy mercy is ſweete, and thy commiſerations are many, aboue all thy workes from the begining and for euer. I prayſe and glorifie thee, my ſweete Ieſu, for thy fidelitie and carefulneſſe in cõmending thy lambes and sheepe into the hands and paſtorall cuſtodie of thy deare louer S. Peter the Apoſtle, whom thou didſt call from catching of fish to the care of ſoules, and gouernement of all the Churches: from the fisher boate, to an Epiſcopall ſea: from vile netts, to a royall preiſthoode: from poore parents, to the dignitie of the pope

of Rome, which was neuer cõmitted to any of the saints before him: for out of thy great mercy, and the free and bountifull gift of thy grace thou hast established him as thy true and faithfull Vicar, in thy holy sea, with the plenitude of thy power, and ouer the se'as of all Churches, and right of Kingdomes, not for the destruction, or hurt of any tender lambe, or poore infirme sheepe committed to his care, but their defence and consolation, and for the instruction and saluation of all the faithfull, great and litle all the world ouer. And therfor, by word of mouth, thou didst carefully commande the said Peter, and didst inioyne the same to all the Prelates of the Church, saying: feede my Lambes, feede my sheepe, be they litle or great, rich or poore whom thou didst redeeme with thy pretious bloude.

3. Remember, ô Peter what kind

kind of thing thou waſt, before I called thee to the Apoſtolicall dignitie; and now what thou art become euē after thy thrice deneying of me, by my ſingular mercy and grace, being eleuated to a higher honour and maieſtie. Behold thou art made the cheife Paſtour and Gouernour of all the Churches, not inceſſantly to ſeeke, after thy prayſe and glorie but myne, my heauenly Fathers, and the holy Ghoſt's, and to conſerue the peace of thy ſubiects. I prayſe thee, ô moſtlouing Ieſu; for thy laſt conference with S. Peter and Iohn, whom thou louedſt with a verie peculiar affection: for thou didſt throughly inſtruct Peter by thyne owne example to carie his croſſe: and thou didſt impoſe vpon S. Iohn being à youth whō thou didſt loue, the burden of teaching and noting, the higheſt and moſt profitable myſteries of the holy Church; and

didſt preſerue him by thy pious prouidence, many longe yeares, for the comfort of many faithfull people. And thervpon when Peter curiouſly asked concerning S. Iohns end, thou didſt returne him a short anſwer: ſo will I haue him to remayne in body for the inſtruction of the whole Church, and the ſpeciall care of my mother, whom I commended to him vpon the Croſſe I will haue him to liue longe, and to write certaine ſublime thinges touching my diuinitie, of my incarnation, paſſion, and reſurrection, as he was an eye witneſſe, and had verie frequently withall receiued from myne owne mouthe, till I come to him in perſon, and ioyfully receiue him to my ſelfe. What's all this to thee ô Peter, doe thou follow me, by ſuffering the death of the Croſſe for my ſake. Becauſe it is a huge honour to thee, to dye a death like myne owne,

vpon the Croſſe. Theſe thinges being ſaid, and sweetly ordered, their corporall feaſte was ended, but not the ſpirituall one, which is better felt in deuoute meditation and prayer, then by a longe diſcourſe.

4. Now I beſeech thee, ô my moſt pious Lord Ieſu-Ch. thou beſt phyſition of the languishing ſoule, that amidſt the varions viciſſitudes and ſtrange euents of this mournfull life of myne, thou wouldſtmake me ſteere a right courſe into thy glorious kingdome. Driue the fumes of pride farre from me, while I reade or ſinge in the Quire, amõg my brethren who are better then my ſelfe: or while I ſtudie or write holy bookes for the Conuent, leaſt I may be puffed vp with vanitie, or compare my ſelfe to thoſe that are more learned, or sharper witted, by thy giftes beſtowed vpon them: leaſt I might looſe the fruites of my

good workes in this life, and thy eternall rewards in the next. Conſerue me withall in any great commotion, from anger and indignation againſt my brethren, that I may make it my earneſt endeuour piouſly to endure the manners, and ſlipps of others, and to excuſe them as myne owne defects, as thou deare Lord, didſt teach thy Diſciples, by bearing with them ſonge and often and myldly mouing them on to more perfection. Grant that I may follow thee and S. Peter by the way of the Croſſe, by enduring corporall labours, and ſorrowes of mynd, with patience euen vnto death. Grant me a miſerable ſinner, out of thy great mercy, mentally to touche and handle thy ſacred wounds with thy faithfull and truth-telling Apoſtle S. Thomas; and dayly to meditate vpon them, at Maſſe, in my Celle, at table, in all tymes and places, in the way of than

kes giuing; for the loue of thy holy name, and the honour of the Croſſe. Licence me alſo to loue thee with a pure hart and body with thy holy Apoſtle Iohn: to venerate in a ſpeciall manner thy bleſſed mother Marie who was inſtruſted to his care: willingly to read and heare his holy Goſpell, and to lay it vp in my breaſt: to repoſe as it were in thy boſome: to contemne all temporall thinges, and to contemplate heauenly myſteries with him in the Apocalypſe. Be alſo mercyfull to me, ó Lord, and defend me by the ayde of S. Iames the Apoſtle from all vice to which I am ſubiect. Comfort me in vertue and good manners, to reſiſte the diuells illuſions be they delightfull or diſagreeable, becauſe they are hatefull to thee, and thy holy Angells. Grant me withall to ſubdue the pride of my mynd; to vanquish gluttonie, to keepe

the dores of my hart and mouth and the reſt of my ſenſes vnder a ſure cuſtodie. Grant me grace, ô thou ſonne of God, to drinke the cuppe of thy paſſion togeither with the ſonns of Zebedeus, for the remiſſion of my ſinnes, and to feaſt in thee, with them, and all thy ſaintes in the Kingdome of heauen. Amen.

THE XXII. CHAP.

Chriſts apparition to the 11. *Diſciples vpon the Mount Talbor in Galilie.*

1. I Bleſſe and prayſe thee, ô Lord Ieſu Chriſt, kinge of heauen and earth, who doſt waigh mountaines, and shutteſt vp the earth in the ball of thy hand: who ſitteſt vpon the Cherubins and Se-

raphins viewing the Abyſſes, who walkeſt vpon the ſtarrs of the firmament, and conſidereſt the remoteſt corners of the earth, and knoweſt all thinges euen before they are made. I Bleſſe, prayſe, and glorifie thee, for that thy ioyfull, high and glorious apparition on the Mount Thabor to thy eleauen Diſciples, as thou hadſt plainely and certainly promiſed them before thy paſſion, ſaying: for it is written I will ſmyte the Paſtour, and the sheepe of the flocke shall be diſperſed: but after I am ryſen againe I will goe before you into Galilie. Firſt then, thou didſt foretell them two ſadd newes, which waighed heauie vpon the hartes of thy deare friends,, to witt the wounding of the Paſtour, intimating therby that thou thy ſelfe waſt to ſuffer by the Iewes and vpon that the diſperſing of the flocke, their flight, and ſorrow for feare

of punishment and death. But leaſt they should haue deſpaired and ſunke vnder the loade of that heauie calamitie; thou didſt preſently adde other two verie ioyfull and comfortable to the good, certifying them of thy glorious reſurrection within three dayes after, and thy ioyfull apparition in a certaine place well knowne to them, to witt in Mount Thabor, which is in Galilie: in which place thou waſt wont to worke ſignes and wonders in the ſight of thy Diſciples and all the people. O Galilie, thou holy Land, Chriſts countrie; in which the citie Nazareth is ſituated, which is called the Flowrie, which the bleſſed Virgine Marie did inhabite, and make illuſtrious by her preſence, who brought forth the eternall ioyes of our ſaluation to the world, as the holy Goſpells make good.

2. I prayſe and honour thee, &

my Ieſu, for thy ſingular clemencie, in that thou didſt daigne to inuite thy Diſciples to a certaine priuate place, remoued from the brutes of the world, a fitt and choyſen place to heare thy diuine precepts; wherin thou waſt formerly transfigured and clad, and adorned with a wonderfull brightneſſe, thy fathers voyce being heard from heauen, and manifeſted by ſecreete reuelation to ſtrenghten thy Diſciples faith before thy paſſion) in the preſence of three lawfull witneſſes, Peter, Iames, and Iohn, the reſt of the Apoſtles being abſent. But in this moſt euident apparition, after thy moſt glorious reſurrection, thou didſt manifeſt thy ſelfe to a greater number of thy Diſciples, confirming the faithfull, aſſuring the doubtfull, piouſly inſtructing, and reioycing the harts of all men by thy preſence, and the power which thy father gaue

thee ouer all thinges in heauen and in earth. Hauing heard theſe thinges from thyne owne mouth, they that were preſent moſt deſeruedly adored thee, and glorified thy holy name, and falling proſtrate vpon the ground, they ioyfully ſung a new hymne, to thee our God, with exceeding great deuotion. Becauſe they then learnt ſuch high and wonderfull thinges of the bleſſed Trinitie, that none is able to expreſſe them. O moſt excellent and ioyfull viſion! ô moſt high and diuine reuelation! ô great and ineffable ioy in the hartes of the Apoſtles.

3. I laude and glorifie thee, ô moſt ſweete and myld Ieſu, who didſt ſpeake moſt myldly with thy Apoſtles in the mountaine, reuealing the myſterie of the moſt holy Trinitie to them, and teaching them the true forme of baptiſme in water for the remiſſion of ſinne.

In the name of the Father, and the ſonne, and the holy Ghoſt. Amen. By which words I verily beleeue I was baptiſed by a faithfull prieſt, and was inſtructed and brought vp in the holy Church, in the true catholike faith, by my faithfull parents. Thankes be to thee, ô Lord Ieſu Ch. from whom all the good of man doth proceede, with the hope of eternall ſaluation. To which voutchſafe to bring me at the end of this life, and to aſſiſte by the merits of the ſaintes, and deliuer me from the moſt greeuous paines of Purgatorie. It is my part to pray, thyne to aſſiſte. I am frayle and vnconſtant, thou pious and exceeding mercyfull, who art powerfull enough to deliuer me from all miſerie, and to bring me to the mountaine of thy glorie. O Ieſu, thou art the ſaluation of my countenance, and my God: I crye and breath after

thee day and night, till I may securely come vnto thee, by the assistance of thy grace alone. Who with the Father and the holy Ghost liuest and raignest &c.

THE FOVRTH PART.

Of the Ascension, Pentecoste and certaine other thinges.

THE FIRST CHAP.

Of our sauiours Ascension, and his apparition.

1. I Blesse, and giue thee thankes, ô Lord Iesu Ch. kinge of glorie, Creatour of heauen and earth, Lord of Angells, and sauiour of men; detestour of the proude, and comforter of the humble, who this day didst ascend

by thyne owne power in the ſight of thy Diſciples, aboue all the heauens, and all the celeſtiall lights; aboue Cherubins, and Seraphins, and all Angelicall dignitie, and all created altitudes, with ioyfull countenance, and glorious body, clothed with light, as with a garment, the Angells ſinging with trumpets, and loud muſike, and didſt diſcouer the way of eternall life and glorie, (the prince of the world being ſubdued) to thy choyce friends and companions, whom thou didſt call and encourage out of the world to follow thee in the rough wayes of the Croſſe. O my Lord, my God, how admirable is thy name all ouer the world. How glorioufly didſt thou the Kinge of heauen, enter into thy Fathers kingdome, With what infinite glorie and honour waſt thou crowned farre aboue all thy ſaintes, and moſt worthily placed

at the right hand of thy Father, becauſe he had deliuered vp thy life into the power of death, and thou didſt daigne to dye for the impious to giue life to thy people, and to make them ſitt at thy table in thy kingdome, which thou didſt prepare for them before the world began, in thy mercy and commiſerations, not in reſpect of mans merits, or his owne vertue. O how great is the dignitie of man, that his nature being vnited to God in perſon, doth tranſcend all creatures in heauen and earth: And therfor, ô moſt ſweete Ieſu, all creatures in heauen, earth, and Hell, ought moſt iuſtly ſtoope at thy name and fall downe vpon their knees before thy face with thankes giuing and condigne prayſe, and adore the countenance of thy glorie, and kiſſe the foote ſtoole of thy feete, and magnifie thy holy name aboue all thinges for euer.

2. I prayſe and honour thee, for thy mylde viſitation, and laſt apparitiō to thy Diſciples gathered togeither and ſitting in the dining roome and diſcourſing deuoutly of thee, and ardētly deſiring to ſee thee preſent who reioyced to ſee thee at diner withthē for their ſingular ſolace: for as oftē as they mett to eate ād talke togeither, their cheife diſcourſe was of God, of the Kingdome of God, of peace, charitie, of vertue and the ſaluation of the ſoule, but of procuringe meate and drinke, there was leſt care, and it was their laſt thought: for wheras all was common amongſt them, they ſought noe ſpeciall, and exquiſite dishes. The common life of ſaintes, is ſufficiēt and rich: but they that looke for thinges in proper, looſe the comon giftes, and are rarely content in their mynd. I cheifely prayſe thee, ô eternall, and moſt mighti Kinge, for thy charitable liuing

in comon with thoſe poore Apoſtles of thyne; not with Kinges, and cheife prieſts; notwithſtanding rich ones of the world, who hated thee, and thy Diſciples, whom thou didſt call out of the world, and ſeparate from the companie of the wicked. Thankes be to thee, because before thy aſcenſion thou didſt viſite and ſtrenghten thy puſilanimous and fearefull Apoſtles, who were left amidſt the calamities of the world, to whom thou didſt reueale many heauenly ſecreetes, of preſent and future thinges: that being comforted by thy words, they might not looſe courage to ſuffer aduerſitie for thy name. I prayſe and glorifie thee, thou beſt Doctour of all the Doctours of Diuinitie, for euery word which thou ſpokeſt to thy Diſciples and to ill the people, whether clearely or obſcurely, togeither with thy many excellent and myſticall parables: as alſo thy

plaine doctrine ſuted to thy auditours capacitie: for thy right interpretation, and cleare expoſition of diuine paſſages in Moyſes and the Prophetes, who afford thee a true teſtimonie of all thy holy workes, and glorious miracles which thou wroughteſt while thou waſt in the world, and commandedſt them to be preached all through the world.

3. I prayſe, and highly bleſſe thee, ô moſt louing Ieſu Ch. eternall paſtour, for the carefull cuſtodie of thy poore and abiect flocke in the midſt of a peruerſe nation, whom viſiting this day in the dining-roome with much ioy, thou leddeſt out of Hieruſalem, to mount Oliuet (hauing firſt inſtructed them, and reprehended their hardneſſe of hart) to behold thy manifeſt and admirable Aſcenſion to the glorie of thy heauenly father, after the tedious pilgrimage of this

life, and the due accomplishment of all iuſtice and perfect obedience. Where thy moſt holy mother alſo being preſent, with the moſt deuoute Marie Magdalene and other women and beloued Diſciples, thou didſt againe, with much diligence, make them a profitable ſermon of the Kingdome of heauen the contempt of the world, the expectation of future grace, and the coming of the holy Ghoſt within a few dayes after, repreſſing the curious demande of ſome touching the end of the world, which belonged not to them. This ſaid, and his holy thing bleſſing giuen with his ſacred hands, and farewell with his mouth, he was eleuated on high by diuine power with his glorious body, into the heauenly habitacles the ſaintes runing out to meete him and innumerable multitudes of Angells ſinging with one accorde, and all the heauenly Citeſens con-

ſpiringe togeither in iubilation with harpes and organes, as alſo all the Patriarkes, Prophetes, and faithfull of the old law, which thou hadſt powerfully deliuered out of the Diuells poſſeſſion, and whom thou hadſt placed in Paradice in ioy and repoſe till this houre. Thou didſt then aſcende with all theſe beautifull and ioyfull troupes of Angells and ſaintes ioyfully openly, powerfully, and in a moſt excellent manner, to thy ſublime and royall heauenly Throne, moſt worthily prepared for thy ſelfe alone from all eternitie.

4. I prayſe and render thee multitudes of thankes, ô thou onely ſonne of God, for that heauenly and perpetuall benediction, which thou gaueſt to thy moſt holy mother, and all thy holy Apoſtles, aſſembled togeither in the toppe of mount Oliuet, where the markes of thy feete (as is reported)

remayne printed in the ground for a memoriall of thy holy name. Wherfor falling downe vpon my knees I adore, prayse, and humbly pray to thee my Lord, the Kinge of glorie, kissing the picture of the holy Crosse, or formeing a crosse vpon the ground, as a signe of thy loue, and a solace to my hart in this my banishment. For I congratulate with thee, in all, and for all thy saintes, in this dayes greatest ioy, and solemnitie such as was neuer seene nor heard before in heauen or earth: for now humane nature is raysed vp to the Fathers right hand in endlesse maiestie. Amen.

THE II. CHAP.

Of the Angells apparition in white garments.

1. I Bleſſe and prayſe thee, moſt ſweete Ieſu, and deuoutly render thee thankes vpon this holy day: for that after thy departure from the Apoſtles, and entrie into heauen with the Angells, thou didſt ſend downe two of thoſe heauenly courtiers, as Embaſſadours, clad in white to comfort thy poore Orphants, who ſtood looking after thee into heauen, whither they were not able to follow thee; who ſaid to them: men of Galilie: why doe you ſtand looking vp into heauen. Why ſtand you aſtonished at this ſtrange wonder which neuer eye had ſeene? God can doe all thin-

ges. God made man aſcends in iubilation as the Pſalmiſt foretold. You muſt therfor (as you are commanded) preach and teſtifie to others what you haue ſeene and heard. This Ieſus then, who is taken vp from you into heauen, will ſo come againe, as you haue beheld him going into heauen. But then he will come in great power and glorie to iudge the quicke and the deade, who appeared humble and myld with you here below, to bring ſuch humble ſoules as followed him to the Kingdome of heauen. Remember me a poore wretch my deareſt Ieſu, while thou art in thy glorie. Remember me now, I ſay, and haue mercy vpon me a poore banished pilgrime, who am left behind thee in this vayle of teares, lamenting and bewayling, amidſt the various temptations and diſturbances of this preſent life which verie oft withdraw my

hart from heauenly thinges. Draw me therfor after thee, my happie Ieſu, that I may follow thee by the ſtepps of holy deſire and feruent loue, who am not able to follow thee by my corporall feete. Grant that I may follow thee by the way of thy humilitie, who am neither worthy nor able to ſee thee in the hight of thy diuine Maieſtie.

2. O happie viſion, to ſee God clearly in himſelfe, as he is now perfectly ſeene in heauen, by all the Angells and Saintes. And now I truly know, that my deſire can neuer, nor ſhall neuer be ſaciated and quieted in any terreane good till I be vnited to thee my God in heauen, and freed from all euill. And therfor thou wentſt before me to thy Father, to prepare the way and a place for me to remayne with thee, and to procure pardon for my ſinnes by the holy ſcarrs of thy wounds, to begett a great confi-

dence in me, both for the preſent and the tyme to come, by the multitude of thy mercyes, and greatneſſe of thy merits, with the prayers of all the ſaintes, and Angells. Ah good Ieſu, leaue me not. Thou art my loue, and the ardent deſire of my ſoule, my Sauiour, and my Redeemour: my hope from my youth, my expectation and my whole confidence euen till my old age, thou who wroughteſt great wonders in thy power. I will loue thee, and I will prayſe thee farre aboue all thinges, with all thy ſaintes, cordially thanking thee for all thy benefits, as long as I ſhall remayne an exiled pilgrime in this life which is a true banishment. Ah now, ſoule, returne with Marie the Mother of Ieſus, and his Apoſtles, from Mount Oliuet into Hieruſalem, and ſeeke peace of hart, and reſt from all worldly cares. And goe vp with them the ancient

ancient Paſchall was ended, and the new begun and eſtabliſhed, in the bleſſed Sacrament of the body of Chriſt which was there giuen and commended to them. Seriouſly recollect thy ſelfe then, by remayning in ſilence and ſolitude, wholy applying thy ſelfe to God by prayer, and meditation, and prepare thy ſelfe againſt the feaſte of Pentecoſte which is neere at hand to receiue the holy Ghoſte in the companie of the Apoſtles on that ſolemne day; who contemning all earthly ſolace, expected (in that priuate place) a new ioy from Chriſt aboue. Call to mynde, the while, all Gods benefits from the begining of the world till this houre, conferring cheifly with the B. Virgine Marie touching Chriſts incarnation, conſidering all the words, and workes of her ſonne Ieſus which are deſcribed in the Goſpells, from the day of his na-

tiuitie, till this preſent day of his glorious Aſcenſion to his Father: yet this without leauing his beloued mother, whom he cheifly left behind him for the comfort of the infirme, to confirme the Apoſtles and the reſt of the beleeuers in faith becauſe she more fully and certainely knew all the workes and wonders which Ieſus wrought in earth.

THE III. CHAP.

Of the ſending of the holy Ghoſt, into Chriſts Diſciples on the feaſt of Pentecoſte.

1. I Bleſſe and giue thee thankes ô Lord Ieſu Ch. thou moſt mylde comfortour of the needie, moſt ſweete viſitour of the infirme, and moſt powerfull helper of the

afflicted, for thy moſt faithfull promeſſe of heauenly gifts deſcending from the higheſt heauens, and the father of lightes: and alſo for thy immenſe bountie, and thy wonderfull effuſion of the manyfold grace of the holy Ghoſt, vpon thy Diſciples gathered togeither in Hieruſalem, where they were all vnanimouſly ſitting in the dining roome and praying, and expecting the conſolation of the holy Ghoſt with much feruour, not thinking of the world, but like ſo many religious clauſtralls, being ſeparated from the noyſe of the world, remayning in reſt and ſilence, banishing all earthly cares from their hartes, and applying themſelues to ſupernall and eternall goods, they diſpoſed themſelues by deuoute prayers to receiue more ample giftes of grace: I prayſe and glorifie thee, moſt worthy Ieſu Chriſt, kinge of the holy Angells, for this

dayes moſt ioyfull feſtiuitie and for the ſolemne benediction, and prieſtly conſecration, of the holy baptiſmall Fount by vertue of the holy ghoſt, wherin all the faithfnll who are baptiſed in thename of the holy Trinitie, are clenſed from all their ſinnes, ād are made partakers of life euerlaſting: made heyres of the kingdome of heauen, and conſorts of the Angells by the grace of the holy Ghoſt.

2. I prayſe and honour thee, for haueing adorned this moſt ſacred day with many miracles, ſignes, and gifts, and commandedſt it to be ſolemniſed for euer by thy faithfullpeople with cheerfull deuotion. For vpon this day the law was deliuered by Moyſes to thy people of Iſraël, being gone out of the land freed from heauie ſeruitude, to ſacrifice to thee in the deſert: to whó alſo thou gaueſt delicious manna from heauen for their foode in con-

tinuall memorie wherof, thou didſt commadd, that euery yeare, vpon this honorable day, a new ſacrifice ſhould be offered to thee, of the new fruites of the earth, for thankes giuing. But now in the new law, thou being moſt powerfully mounted vp aboue the higheſt Angells, thou haſt illuſtrated this bleſſed day with a more ãple grace and gift: ãd for the heauenly Manna thou haſt ſent thy Apoſtles the holy Ghoſt, with a viſible ſigne from heauen, a great ſound, and firie tongues appearing ouer each of them, that they might burne vp inwardly with charitie, and outwardly ſpeake with promptitude and pleaſẽt eloquence boldly vttering all thy wondrous workes, which thou didſt gloriouſly performe in the holy land for our ſaluation, as they were inſpired by the holy Ghoſt, and as he made them ſpeake For they were indeede exceeding many, and farre paſ-

ſing mans capacitie; yet all of them poſſible, and moſt eaſie to God Then that noble Prophete Iſayes prediction was accomplished, ſaying: a law shall goe out from ſion and the word of our Lord from Hieruſalem. Neuer were ſuch wonders heard, as on this day, that on one day ſo many faithfull men and women, should viſibly receiue the holy Ghoſt in firie tongues: and should profecie in plaine words, and vnderſtand diuine ſcriptures, and ſpeake the tongues of all nations: and that vnlettered men who had not ſtudied, should ſo ſoudainely in Gods ſchoole, become ſo perfect Doctours by the holy Ghoſts inſtruction; and should be ſo glorioufly endowed with the gift of many ſciences, and the power of wonders and miracles.

3. O the admirable and ſtupendious power of the holy Ghoſt, who makes all men that he doth

visite and fill, feruent and learned, humble and deuoute, ioyfull and stronge. Ther's noe delay in learning, where the holy Ghost is the internall Doctour, reuealing heauenly secreetes to litle ones, as he knowes it may conduce to their saluation, and the aduantage of others His prime lesson to his Disciples and priuate friends, is, to contemne the world, not to be proudly wise but alwayes humbly to consent, to waxe vile in ones owne eyes, to flye honours, to looke into and bewayle ones owne defects; readily to amend, and humbly and simply to confesse, what euer (being worthy to be confessed lyes hidd in our conscience and causes remorse, and is contrarie to the holy Ghost, how litle, and light soeuer it may seeme to man.

THE IV. CHAP.

A prayer to giue Christ thankes for his incarnation, passion, resurrection, ascension, and sending of the holy Ghost with his greater measure of heauenly gifts.

1. O moſt ſweete ſauiour Ieſu Ch. thou louer of my eterwall ſaluatiō, I poore infirme creature vnworthy of all conſolation, and all good, bleſſe thee, and glorifie thy moſt holy name, with all thy ſaintes and elect for euer. And in the firſt place I render thankes to thee my God, for that out of thy great charitie, and mercy, thou wouldſt become man for my ſake, taking my nature vpon thee and aboue the reach of nature, be conceiued by the holy Ghoſt, and be

miraculouſly borne take ſucke and be nourished of the immaculate Virgine Marie: be circumciſed, and offered vp in the temple, to purifie me from all ſtayne of body and ſoule; and to teach me to liue ſoberly, piouſly and chaſtly at all tymes. I further render thee moſt hartie thankes for thy moſt ſacred, and moſt bleſſed paſſion, all the dayes, and houres of my life: becauſe thou didſt daigne to ſuffer, to be crucified, to dye and be buried, that by thy inocēt death thou mighteſt deliuer me from eternall death, and that by thy example I might be encouraged to ſuffer aduerſities. Againe, I moſt cheerefully thanke thee, that for, my conſolation thou didſt ryſe againe the third day, and appeare to thy Diſciples the dore being shutt, with great ioy; that I might not deſpaire in my tribulation, or in ſome loſſe or danger, but haue a good confiden-

ce in thee to be freed from my preſent difficulties, and a ſtronge hope to be rayſed with the elect, to life euerlaſting at the laſt day.

2. Againe I thanke thee moſt deuoutly, reioycing with thee with hart and mouth, for thy ſolemne proceſſion, and glorious aſcenſion into heauen in the preſence of thy bleſſed mother, and thy Diſciples becauſe thou wenteſt out before me to prepare me a place with thee, and to open me the gates of heauen by thy croſſe and paſſion, where thou now liueſt and raigneſt in thy fathers eternall glorie in the companie of the Angells, till thou ſhalt returne againe to iudge the liuing and the deade at the worlds end, as we were taught by the two Angells clothed in white, out of ioy for this great feaſt, who then appeared to thy Diſciples, who ſtood lookinge vp to heauen after thee. O how bleſſed are the eyes who

had the happineſſe to ſee thee in flesh. And how happie are the eares which heard thee ſpeaking of the Kingdome of God, then which nothing can be heard with more ioy, nor be poſſeſſed with more felicitie. It was then for my ſake that thou diddſt aſcende aboue the heauens, and aboue all the orders of the Angells, where now their habitation is, who raigne with thee in greateſt glorie. To thend that my whole hope may euer tend vpward, and breath after thee, and not dwell in inferiour thinges, nor deſire to be delighted in them. For all is vaine and tranſitorie, all's loſt and euen nothing which is not my verie God. And all ought to be deſpiſed and reiected which withdrawes me from my God, and hinders me to pray deuoutly, and to contemplate heauenly thinges and therfor I beſeech thee, moſt pious Ieſu, kinge of eternall glo-

rie, remember poore me in thy fathers kingdome; and send me downe from thence the comforting holy Ghoſt, for my true ſolace new feruour, and more ample participation of his heauenly giftes.

THE V. CHAP.

A prayer of the gifts of the holy Ghoſt, againſt ſundrie deſeaſes of the ſoule.

1. COme, come, ô holy ſpirit, accompained with all thy gifts, and drie Satan from me with all his phantomes, which frequently diſtract me in my prayers, and holy meditations. Come thou moſt ſweet gayle, and breath out the moſt hote burning fire of thy loue all ouer the garden of my hart, and extinguish all carnall affection in me, that the ſweete odours of grace may flow with the

shewres of teares, as well out of a great compunction for my ſinns, as by the ſweet memorie of all thy benefits. Come my beſt comfortour, and deliuer me out of the Hell of cloudie ſorrow, by the ſplendour of interiour ioy, and hope of eternall repoſe for a ſmale labour. Confirme me with thy words in the hymnes and pſalmes againſt the irkſomneſſe of mynd. Giue me, ô God the buckler of patience, againſt the motions of anger. Pierce my hart with the feare of death, and eternall torments, againſt the inſults of pride. For who indeede muſt not needs feare the force of thy wroth, and endleſſe punishment? Againſt boaſting and vaine glorie, grant that I may looke vpon myne owne infirmitie, and the ſtrenght and vertues of others. Teach me to keepe ſilence, againſt lightneſſe in words. Againſt diſſolute laughter, draw teares mixt

with ſobbs from myne eyes. For better it is bitterly to weepe, then vainely to laugh. Againſt vaine and curious lookes, place my crucified Ieſus before myne eyes. Againſt ornament in my habit, ſhew me the corruption of wormes. Againſt fleshly appetite, lay me open the graues of the deade. Againſt the deſire of wine, drinke a cuppe of Chriſts vineger and gale to me. Againſt the vaine rumours of the world, let me heare a leſſon out of holy ſcripture. Againſt long fables ſhutt my eares quickly, leaſt poyſon gett in by the windowes.

2. Againſt wandering abroade in the ſtreetes and shoppes, tye my hands and feete with the bands of thy feare, leaſt I ſlippe into ſundrie temptations. Againſt badd ſorrow, and ſloath, powre the holy vnction of thy grace in to my hart. Againſt ſiniſter ſuſpitions of any body, inſpire into my ſoule a wor-

thy esteeme of my neighbour. Against injuries which are done me, grant me patient sufferance and auoyding of reuenge, least I might loose the crowne of glorie which is promised in heauen, to the patient. Against the sundrie deseases of my soule, oppose the souueraigne spices of thy vertues and the flowres of holy Doctours. Against my ill customes grant that I may make violence against nature for life euerlasting. Against the hardnesse of labours, giue me tranquillitie of hart through deuoute prayer. Against diffidencie amidst many aduersities, blesse me with a stronge confidence in thy singular goodnesse and pietie, and the merites of the saintes. O mylde and sweete holy spirit, be my assistance in tribulation. Amen.

THE VI. CHAP.

A prayer to obteyne the grace of deuotion in the diuine office, and to prayse the Angells in heauen with alacritie.

1. O Wiſeſt Doctour of all Doctours. O beſt maſter of all Phyſitions, thou comforting holy ſpirit. Thou art able with one word, and that in a moment to inſtruct the ignorant, and perfectly to cure all the deſeaſes of body and mynd. Pleaſe to be graciouſly preſent to me at all tymes and places, and mercyfully infuſe into my hart the grace of deuotion in praying, meditating, ſinging, and reading, that I maydeuoutly and attentiuely complie with my diuine houres, and holy vowes:

becauſe we truly beleeue that all prayers are of noe effect, and vnworthy of the diuine eares: nor am I able to performe any good without thy aſſiſtance, ſupplie therfor by thy grace what euer I fayle in, by my infirmitie. Grant me therfor, I beſeech thee the gift of faith againſt nightly feares, and the diuells temptations; and protect me with the sheild of the holy Croſſe, as with an inuincible buckler, leaſt the malignant foe might preuayle againſt me who deſignes my ſoules ruine in all places. Againſt the longe vigills of the night the leſſons being long, grant me grace to conſider, what great rewards I may now merit in heauen. As to frequent abſtinence from meate and drinke; giue me the vertue of faſting; with health to labour; pardon for my former ſinns, and care for the tyme to come; indulgence for the punishments, due,

and hope of eternall beatitude with the Electe in heauen. Against slouth at the diuine seruice excite my hart with a canticle on timbrel and Psalter issuing from the holy Ghost putt downe by Dauids pen: and open me the hidden manna vnder the drye letter, and the pretious spices which are shutt vp in a poore pixe, many secrets are disclosed to one that prayes deuoutly, and considers seriously, which are iustly shutt vp from wandering and slouthfull harts. Against sleepinesse at Matines, rowse me vp sensibly, that I may be attentiue to what my Lord God speakes to me in holy scriptures, and in his hymnes and songes, to rayse my hart to my God aboue, and forget what passes here below.

2. Repell from me all corporall sluggishnesse, and open the eare of my hart, that by the grace of the holy Ghost, I may be admit-

ted to the cõtemplation of heauẽly myſteries in extaſie, of mynde, and heare the voyce of the holy Angells ſinging prayſes to God moſt deuoutly in his ſublime Throne. O that I were one of them in heauen, that I too might ſing with them *Sanctus*, *Sanctus*, *Sanctus*, in their Quire. They neuer languish, nor ceaſe to prayſe their Creatour, becauſe being full of the holy Ghoſt they burne vp with loue, shine with a ſnowye candour, ſend out an aromaticall odour, and ſing cheerfully, diſtinctly, and harmoniouſly. They tone vnanimouſly, beare their part, aſſiſte ſtrongly, equally pauſe, amiably exult, reioyce delightfully, and are vnſpeakably tranſported in God. Who can then ſlumber in the Quire through irkſomneſſe who conſiders the happineſſe and huge ioy of the Angells in heauen. Who would not awake himſelfe by the

ſound of the celeſtial organes, and by the heauenly harmonie of ſo many Muſitions ſinging all togeither *Holy*, *Holy*, *Holy*, for euer, and euer? Shall poore men be ſilent where the vaults of heauen are shaken with the huge noyſe? shall Monkes and Nunns ſleepe, when the verie ſtones of the celeſtiall temple crye out, and the nine Angelicall orders make iubilation to God? Behold the ſunne and moone ſerue God by their light, and shall we ſleepe it out? God forbidd. Watch, ô you iuſt, ſaith S. Paule, and ſinne not. Let vs not ſlumber then, nor loyter it ouer, lets neither poſt it ouer, nor ſing diſcorde but ſtand and ſing with all poſſible reuerence and deuotion, and offer vp the ſacrifices of our voyces in concorde with thankes giuing, to Gods prayſe and glorie. Becauſe the cheerefull prayſes of our lipps is agreeable to God, when the

voyce is well tuned outwardly, and the attention of the mynd is pure within. For the greateſt pleaſure in feaſtes, and the greateſt delight in organes and ſonges, conſiſtes in the good accorde of voyces, cheerefulneſſe of countenance, and honeſtie of behauiour.

3. O what a fine holy ſocietie is that, where the holy Ghoſt is Maſter; and where among the brethren charitie is found in hart, truth in the mouth, pietie in the worke, and peace raigning euery where without fiction or feare of fraude. This is that true fraternitie which noe ſtrife can euer violate, nor labour breake, nor affliction and aduerſitie ouercome. Becauſe the charitie of God is diffuſed into our hartes, by the holy Ghoſt which is giuen to the humble, contrite, poore, mylde, peaceable perſon, and to ſuch as are alwayes readie, day and night, to

ſett vpon euery good worke to Gods honour. Theſe are the workes of the holy Ghoſt, who to this day, workes many good effects in the hartes of his faithfull, diſtributing to euery one according to his good pleaſure: if they fitt themſelues to his grace, and keepe a diligent watch ouer their hart in euery act and cogitation; it's a verie hard and laborious thinge, to reſtraine ones mynde from wandering in prayer, and to keepe ones hart vnited to God in ſpirituall contemplation. And albeit our hart is often deficient in good, pines away in euill, and gadds after vanities, yet the holy Ghoſt returning, argues, ſtrikes with compunction, wounds anoints and heales our hart. He teaches and enlightenes, humbles vs in our dayly defects, and rayſes vp our hart againe by interiour conſolations, waters it by frequent prayers, and

purifies it by bitter lamentations.

4. O holy Ghoſt my God thou ſanctifier, Rectour, and keeper of all the faithfull, pardonner of all offences, reſtorer of loſt innocencie, and comfortour of the ſorrowfull. O mercifull and commiſerating Lord, and comforting holy ſpirit, who doſt moſt pioully ſolace the puſillanimous, change all my euill into good, and my good alwayes into better, my ſorrowe into ioy; my errour into rightuouſneſſe; my ignoronce into the knowledge of truth, my coldneſſe into feruour, my feare into loue; all my corporall bleſſigs, into ſpirituall gifts; all earthly thinges into celeſtiall deſires: all that's tranſitorie into what is eternall: all thats humane into what's diuine. Euer'y created and finite thing, into that which is the ſouneraigne, infinite, and immenſe good, which thou thy ſelfe art, ô my God, and my

Sauiour. O my God, my true and eternall ſaluation conſerue me from all preſent euill, pardon what is paſt, and deliuer me from future dangers, by the plentifull grace of the holy Ghoſt, which thou didſt this day infuſe into thy Apoſtles hartes with a copious henediction, to preach thy word to all nations. Amen.

THE VII. CHAP.

Of the Apoſtles preaching, and publishing the moſt holy name of our Sauiour Ieſus Chriſt for mans ſaluation all the world ouer.

1. I Bleſſe and giue thee thankes ô Lord Ieſu Ch. of Nazareth ſonne of God moſt high, bleſſed eternally aboue all the ſaintes, becauſe

cauſe this day by the coming of the holy Ghoſt (whom thou didſt ſend) in viſible fire, the hartes of the faithfull were ſo inuiſibly ſett on fire with the loue and prayſe of thy holy name, that thy ſaid name, which is magnified by thy Father farre aboue all thats holy, began to be publickly preached, prayſed, dilated, and magnified by thy holy Apoſtles, without all feare, in the face of all Hieruſalem, and to be openly diuulged to all nations, and to be exalted, honored, and adored euery day more and more. Finally the number of the Diſciples being increaſed, there roſe ſo great deuotion, and brotherly charitie amongſt all the faithfull of both ſexes, that there was but one faith in their harts, and one pietie in their actions, and by true charitie in God they had but all one hart and one ſoule. They ſought not each one what

was their owne but what was Iesus Christs. And things proper were made common in the holy primitiue Church assembled togeither in the holy Ghost. And there was with all so much cheerefulnesse, peace, and concorde among them, that none called any thinge his owne, nor possessed any thinge in proprietie: but all of them ioyfully distributed all they had to those that wanted. The Apostles first learned this holy and heauenly life of our Sauiour I. Christ himselfe, and after were carefull to obserue it euen till death which they suffered for his faith.

2. I prayse and blesse thee, ô holy father, almightie and Eternall God, with thy onely begotten sonne, and the holy comforting spirit, for all thy benefits and spirituall gifts, which thou didst of old bestow vpon thy choyce friends, and the holy Patriarkes

and Prophetes: to whom thou didst longe before reueale, by the holy Ghost, the secreetes of thy wisdome, and the iudgements of thy mouth, especially the Mysterie of thy Incarnation, both by words and signes: Yet since thy coming, ô pious Iesu, thou hast added many more thinges which were obscure in the scriptures, and hast expounded them more clearely with thyne owne mouth: and the thinges which after all this, little ones vnderstoode not, thou didst piously defferre till the coming of the holy Ghost. And what is yet more to be admired, and praysed, thou, on a soudaine inflamedst the rude mynds of the Apostles with the fire of the holy Ghost; and didst perfectly informe the harts of those choyce soules who were wholy deuoted to thee, farre aboue the wise of this world, and encouraged them to conuert the whole world.

I prayſe and glorifie thee, ô moſt illuſtrious Ieſu Chriſt, the inlightener and reſtorer of all mankind, for the congregating and conuerting of many people whom thou didſt collect togeither out of diuers parts of the world, and diuers tongues and Nations into the vnitie of faith and Apoſtolicall doctrine, to prayſe thy moſt ſweete and holy name, in Hymnes, Pſalmes and ſpirituall ſonges in all places and Churches, and in many Monaſteries of Religious perſons of diuers orders; who mett togeither, deuoutely, to ſolemniſe this moſt ſacred feſtiuitie of the holy Ghoſt. In which many wonders are related in the Church which happened this day, in the hearing of the common people, the Princes, and the cheife Magiſtrates, which the holy Ghoſt wrought, for the ſaluatiō of the faithfull, from the beginning of the world, and will not

ceaſe to worke till the end ther-of. For if God be with vs, who is againſt vs? Hence the holy Ghoſt in the Pſalmes exhorts all the faithfull, ſaying: in the Churches bleſſe God our Lord, out of the fountaines of Iſraël. There is Beniamin a youth in extaſie, contemplating heauenly, and abãdoning all earthly thinges.

3. Bleſſed are thoſe ſeruants who haſten with alacritie to the diuine prayſes, and reioyce to bleſſe God with the Angells. Bleſſed are they who deſpiſe exteriour thinges, and wholy conuert their hart to God that they may receiue the grace of the holy Ghoſt, wherby they may be inabled to vanguish all carnall loue, and reſiſte the diuell For the grace of the holy Ghoſt is greater and more forceable in good, then the euill ſpirit in miſcheiſe. I bleſſe and prayſe thee, my deareſt Ieſu, for the great grace

and wisdome imparted to the Apostles, to preach thy word with confidence before all the inhabitants of Hierusalem, Iudea, Samaria, and euen to the confines of the world, and especially for their cõstancie and perseuerance amidst the persecution of their owne citizens, reioycing to suffer contumelie, to be imprisoned, whipped famished, and to be tormented with diuersitie of punishments for thy names sake. All there tortures appeared few and light for the crowne of an eternall life, and the greatnesse of future glorie, as S. Paule also saith: the sufferances of this present tyme are not condigne or fully meriting future glorie which shall be reuealed in vs Which I beseech thee to grant me, ô most louing Iesu sonne of God, by thy pious mercy, and the immense grace of the holy Ghost, after the woefull and perilous

assaultes of this miserable life through the most gratefull and glorious suffrages of all the saintes Who with the Father and the same holy Ghost, liuest and raignest God, trine in persons, one in essence, equall in glorie, for euer and euer. Amen.

FINIS.